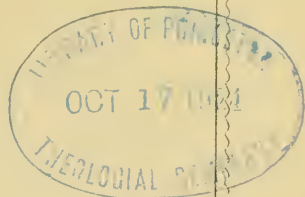


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THE
LIFE
OF THE
LORD JESUS CHRIST,
THE
GREAT MASTER
OF THE
CROSS AND SERPENT:

ALONG WITH HIS DISCOURSES TO HIS DISCIPLES,
ACCORDING TO THE TESTIMONY OF
SAINT MATTHEW THE APOSTLE
AND EVANGELIST.

Rendered from the Original Documents.

BY HOLDEN E. SAMPSON,
("LIGHT.")

VOLUME I.



PETER DAVIDSON, LOUDSVILLE, WHITE CO., GA., U. S. A.
JOHN WALSH, 85 CARDIGAN TERRACE, HEATON,
NEWCASTLE-ON-TYNE, ENGLAND.

1904.

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THE LIFE OF JESUS, THE GREAT MASTER
OF THE
CROSS AND SERPENT.



THE SIGN
OF THE CULT
OF THE
CROSS AND SERPENT.

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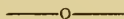
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TO
"EMMANUEL"
THE ANGEL OF THE PRESENCE OF
JESUS CHRIST,
THE GREAT MASTER OF THE
CROSS AND SERPENT;
BY WHOSE GUIDANCE AND HAND
THE WRITER WAS LED AND
INITIATED
IN THE STEPS AND DEGREES OF
THE PATH OF THE CROSS AND SERPENT,
UNTO THE
SQUARE AND CIRCLE;
I DEDICATE
THIS BOOK:
AND IN AFFECTIONATE MEMORY OF THE LATE
ASA MAHAN, D.D., L.L.D.,
(ONE-TIME PRINCIPAL OF OBERLIN UNIVERSITY, U. S. A.)
MY BELOVED AND EVER-REVERED
SPIRITUAL FATHER AND FIRST
EARTHLY TEACHER,
IN JESUS CHRIST.
R. I. P.



PUBLISHER'S PREFACE.



A few introductory words are only necessary upon the part of the Publisher of this volume, in order to shew the Reader how deep and great is the significance and import of the matter contained therein. No sensible mind can deny that within the pages of this remarkable work are embraced the elucidation of the very highest problems which have ever engaged the attention of the human race. The Publisher considers himself deeply honoured in acceding to the desire of his revered Brother—the Writer—in issuing this first edition of his work to the world, although we are well aware of a few unavoidable defects and shortcomings upon our part, which have arisen from circumstances entirely beyond our control.

The Writer makes no claim of “Authorship” in regard to the production of this book, as will be seen in his Preface which follows, neither does he consider himself bound to make any statements with a view of satisfying curious or sceptical minds, those who desire “proofs” of the authority of the utterances therein contained, or of the authenticity of the facts there asserted. As explained in his Preface, he claims only to be the amanuensis, or agent, of those Divine and Spiritual Authorities who have graciously honoured him with their trust and service. To the curious and sceptical, and to the unenlightened creed-bound followers of the “orthodox” faiths and philosophies, these volumes of “*The Life and Discourses of Jesus*” will appear only as bewildering and foolish writings, containing nothing that can be relied upon, according to their human standards of judgment and acceptation. But to the “Elect,” the Spiritually emancipated—and to truly spiritual minds that have “ears to hear,” these volumes will be found to be the most soul-satisfying and inspiring.

Those Teachings have been received from no human sources, save as being rescripts and renderings from the vast Treasures of Inspired Writings that lie hid in their sacred archives, unknown, and lost to the world, from the days long past, when the Magian and Essenian Libraries were destroyed, and their priceless contents secretly conveyed to the Orient, under the care and protection of the Essene Brotherhood, by the direction of their Masters, the Magi—the “Wise Men of the East”—whose Home exists to-day, as securely and secretly guarded, as in the days of the Roman autocracy.

Those writings were received by inspirational and telepathic communication, which is no “Mystery” to those who possess a knowledge of those Forces of Nature that the uninitiated are unenlightened upon. That those writings were obtained from the above mentioned sources, yea, even from the Truth Himself, through Spiritual Communion with the Divine Beings—the Elohim or Gods—with whom the highly gifted Writer was, by certain Mysteries and processes of gradual Initiation, brought into rapport, he deliberately declares; and that these books are the literary outcome of this Communion, he also asserts, without offering any tangible evidences of proofs, appealing to merely “five-sense” organisms. Nevertheless our talented Brother is quite prepared to substantiate his assertions and claims, when those who are sincere and honest seekers after Truth, are willing to seek guidance and knowledge concerning those “*Mysteries of the Kingdom of God*” that those writings reveal. Let the Reader, however, well understand that these *Pearls* of the Divine Wisdom are judiciously safeguarded from all irreverent and dishonest handling, and that none but the *faithful and predestined Elect* of God can hope to partake for themselves of the Mysteries that are herein set forth. Great indeed is the peril of those who thoughtlessly and wantonly intrude themselves within the Portals of the Sacred Temple of the Divine Mysteries, and who dare to sit down at the Banquet-Table of the Lord of Heav-

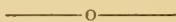
en and Earth, that have not on the "*Wedding-Garment*" of Sincerity and Truth, the identifying *Sign of the "Elect."*

To all those therefore who feel their hearts burning within them, as they read these pages, and who are inspired with the sense that these are *Words of God*, and not the mere wisdom of man, be it understood that the Writer offers them the *hand of a Brother*, along with that fuller Revelation which will open to them the Gates of the Kingdom of Heaven.

THE PUBLISHER.

EASTER, 1904.

THE WRITER'S PREFACE.



I have dedicated this volume to a SPIRIT, a discarnate Man, a dweller in a Planet ruled by Mercury, a man who has qualified for habitation in Planetary Realms not open to most who pass from the Earth-Sphere. Emmanuel has been the "Angel of the Presence" of the Most Sacred and Worshipful Master of Masters, the God of the Gods, Jesus Christ, to me, even as there is an Angel of the same Presence unto all Souls incarnate on the earth. I dedicate this Book to this Sublime Soul, because he has been my Genius, my Guide, my Master, from days far anterior to the time of my birth. We have lived and loved together in realms of service and joy, before we entered this earth. It pleased the Father to send Emmanuel before me to this earth, that in the fulness of time, he might be my earthly Guide and Spiritual Pastor and Master. Born of human parentage in America, Emmanuel appeared on the earth in the person of Asa Mahan. I knew him not, nor met him, until he was close upon his ninetieth year, and I had reached the age of thirty-three. I met him when I was a student in a Church of England Theological College in London. He met me when, retired from his arduous professional life at Oberlin, he enjoyed the retreat of a new vocation in N. London. There he laboured in his hoary age, writing books and holding quiet, contemplative, but wondrously powerful, meetings, in a private house, for the edification of a few choice souls who loved him, and drank in his precious teaching of the "Baptism of the Holy Ghost," which "Baptism of Fire" he had fully demonstrated in his glorious co-partnership with the late Professor Finney, (Theological Lecturer of Oberlin, contemporary with Asa Mahan's Principalship) in his great "Revival" labours in America during that period.

He died, when I was passing through one of the stormiest and most troublous periods of my life-career. I will not state here what was then happening to me. His last dying message to me was: "*Tell . . . he will finish my work.*" I received that message at a time when I could only reverently accept the call, but could not fulfil it. It is only recently—within the past five years—that I realized the profound and wondrous nature and significance of that message. Five years ago, in a strange country, and in the strangest of all manners, I once more met Asa Mahan. He came to me in Spirit-form. I knew him at once. He then told me that his name was "Emmanuel." From that time I have never known an hour of my life in which I have felt the absence of Emmanuel. He is with me as the immediate Medium, or Mediator, of the Light, Truth, and Wisdom; the Power, Grace, and Inspiration; by which I have been led onward and upward, to the very Heaven of Heavens, into the Presence of Jehovah. Through him are Mediated to me the Truths that are set forth in this Book, and day by day I receive messages from Heaven, of the profoundest import, of the deepest significance; messages that it were impossible to communicate to my fellow-mortals, except to the one or two whom I know are able to receive them. But let me here say that it is only as a Messenger and Guide that Emmanuel serves me and ministers to me. He brings me into the presence of Higher Beings—the Gods—aye, through Emmanuel it has been my lot to behold Jesus Christ, and to enjoy His Most Sacred Presence, to hear His beloved voice, and to receive from Him the Great Truths of His Wisdom. Emmanuel is the Spirit-mouthpiece of Elohim, as I am the human mouthpiece of Emmanuel. This is the plain truth of how, in fullest consciousness, I am the recipient of the Word of God conveyed to my readers in this Book.

A few words are necessary to explain to the Reader the nature of the following pages. This is the First of a series of Volumes, entitled, "*The Life and Discourses of Jesus*

Christ." Until recently the world of to-day had never any idea nor suspicion that the Books of the Old, and New Testament did not contain all that exists, and that ever has existed, of the utterances and the history of those Sacred Characters of which they speak. But a few decades ago, and he would have been denounced as a heretic and ignorant fanatic, who dared even to suggest that the Bible did not contain the whole Word of God. And even now the formularies of the Catholic and Protestant Churches assert that the Bible contains all that is "necessary for salvation." But of late years the fields of research and enquiry have been so widely extended, that many of the most devout and learned "divines" have stated their doubts as to the accuracy and authenticity of much that the Bible contains; and every year there are added increasing evidences of the untrustworthiness of much in those compilations of Texts of which the Bible is composed. More and more is it becoming apparent that the Books of the Bible are only remains, excerpts, and sometimes, corrupted portions of greater documents and more complete records than are now in the possession of the Church. And at the present period there is not a more eager and keener search for anything else in the world than there is for traces of ancient manuscripts that may throw light upon questions of Biblical Criticism, and that may add to the present meagre store of documents already possessed. The whole world is interested when news comes of the discovery of the smallest scrap of parchment, papyri, or tablet containing cuneiform inscriptions and hieroglyphics.

There have been many authorities that, in recent years, have darkly hinted at the probability that vast treasures of Scriptures, of the earliest date, both pre-Christian and post-Christian, are hidden away in some corner of the earth, unbeknown to Western Christianity; carried away, for safe custody, by the last of the ancient Egyptian and Jewish communities of the Essenes and other Fraternities, who, it is known, were colonies and offshoots of the ancient

Order of the Magi, whose Sacred City and Colleges were situated somewhere in the far East. It is believed by many learned and well-informed persons, who have made research into these byeways of religious archæology, who are "experts" in all that is known and knowable of those obscure days which preceded and succeeded the days of Jesus and the Apostles, that there do exist vast libraries of ancient History, Philosophy, and Theology, of which the world possesses to-day only small, scattered, and much corrupted remnants. Yet, these remnants that we possess are not to be supposed to be without the highest value that has ever been given to them. Though remnants, and much marred and spoliated by mischievous scribes, and by the ravages of time, yet they are a sublime literature, and they contain so much of the inspired Word of God as to have, for the past centuries, sustained for themselves that unimpeachable reputation which the most orthodox of Churchmen have attached to the Bible. What is suggested in the foregoing is, *not that the Bible does not contain the true Word of God, but that it does not contain more than a small fraction of the Word of God that has, in times past, been written; and that that fraction is largely mixed with much that is spurious and corrupt.*

Now we know that these libraries, if they exist, are inaccessible to the world, that they are, as they have been, for so many centuries, kept secretly concealed, and safely guarded from intrusion by any but those Brothers of the Magian Order who are admitted into these Sacred Archives. But who are these mysterious people that have kept their Secret so inviolably, and for so long a period? The reader may well ask that question, for it is a question that no man can answer; no, not even a "Brother" of the Order himself. But let me here say, that any devout and true man has it in himself to answer this question for himself. I have said that these Sacred Repositories of literary treasures, more precious than gold and precious stones, are "inaccessible" to the world. *Yet is there a way, and only one way, by which any man may walk those secret vaults, may*

handle those Sacred Books and Documents, may transcribe and extract all that they contain, and may bring them forth to the light of day. I do not ask the reader to *believe* me, when I say this. I only ask that he will not *dis-believe* me. Let him hold the matter in suspense until I can produce the evidence he requires to convince him. Not that I should be careful or eager to do this. Time will produce the evidence. Let him wait, and events will shew to him that this is no romance, no phantasy, but a true and scientific fact, which I am now relating.

I say there is a way, by which any man may enter the Holy City of the Magi, may commune with these aged Wise Men, and may search and ransack all the immense subterranean chambers, whose shelves contain the whole vast and stupendous Treasures of all literature, quantities of which are utterly unknown to any School of Thought this day existing. There are conditions (Physical, Mental, and Spiritual,) which are within the reach of every man's attainment, which give to the Initiates who have thus attained, powers, and developments of faculties, latent in all men, enabling them to penetrate space, and to set at defiance the limitations of the common physical organs.

These powers and developments are known, in Scripture language, by the terms "Prophecy," "Seership," "Divination," and the "Spiritual Gifts." Readers of these pages will therein see and learn the great Truths of Christ, which have to do with these very "Gifts," Truths which the Church has lost entirely, save in name only, and in certain crusted Doctrines and Creeds, which are learned and rehearsed in their rites of worship, but which have no more practical and dynamic meaning than the vainest of vain repetitions.

It was the venerable and beloved Doctor of Divinity, Asa Mahan, who lived his last days, and died in obscurity, "of whom the world was not worthy," who first opened my eyes to see and know that in these crusted Doctrines and Creeds, there was a dynamic force that the Church

knew not of, caring more for the "symbol and the letter," than for the "Spirit." In Dr. Asa Mahan's little book, "*The Baptism of the Holy Ghost*," is contained, "in a nutshell," the general principle of the Spirit, which later was opened out to me in its fullest philosophy and experimental detail, but the fullness and grand magnificence of which even he had no conception, being ignorant of the "graduated" system of development of the human faculties, required to purify them, and to equilibrate the seven structural natures of the microcosmic being, into perfect harmony and equipoise. And of this "*graduated system*," I learned the truth five years ago, when, putting myself into the requisite Physical, Mental, Psychical, and Spiritual conditions, I yielded myself to the Great Master of Spirits, and underwent the whole long and painful course of Initiations into the Greater and Lesser Mysteries, which are, in this volume, treated of by the Master-Mind of the Great Master of the Cross and Serpent, Jesus Christ. And this is the Way, the only Way, by which mankind may penetrate all Mysteries and Secrets in this world, *for Matter has no power over Spirit, when Spirit is emancipated from Matter, and Matter and Spirit have been Redeemed and At-oned.* And this is the great scientific truth that has been discovered to me, the Truth which, in its following, creates Prophets, Seers, Christs, and Apostles, and gives to man the Divine Powers which prove him a Divine organism.

By these Powers I have been enabled to visit these secret places of the earth, and to commune with Sages and Philosophers, Masters and Brethren, of the ancient and still surviving Order of the Magi, who are the custodians of the Sacred Scriptures, saved from Anti-Christian demolition, and carefully guarded by them, until the "Times of the Gentiles," and the days of "Anti-Christ" have been fulfilled. It is from these sources that the Truth in these and forthcoming pages has been derived, and by which I have been able to confirm all that has been imparted to me in the "Visions and Revelations" from Jesus Christ, and the Spir-

itual Masters, from whom I have received the Wisdom from Above that it is my blessed privilege and duty to preach to my fellow-creatures—the “Gospel of the Kingdom,” or the One Cosmic and Universal Faith-Worship, that governs and rules all beings in all the worlds and spheres of the Universe.

From the foregoing, let it not be thought that I count myself as a man superior to other men. In the Kingdom of Heaven there is *no superiority*, none is before or better than another, all are the Children of the Most High; and what attainments one man has reached, are what other men may reach. The Steps of the Cross and the Gates of the Serpent are all the same equally to all. There is no difference (between mankind), for all have sinned and fallen short of the Glory of God, and the Remedy and Redemption is the same to all. The Duty of those who have Attained, the Initiated, the Apostles and Prophets, whom God has Redeemed and Purified and Qualified, by the only Way of Initiation, is to “Go into all the world, and preach the Gospel to every creature.” And the “Gospel” is this Gospel of the Kingdom, taught in this Volume, which will be more fully elucidated in subsequent Volumes; and which it is the duty of all to enquire into, and of those who have “believed” and accepted, to pursue “unto the end,” and of those who have “endured unto the end,” and are “saved,” to proclaim to the world, until they shall enter the last Gate of all, that leadeth unto the Throne and Home of the Father, and shall pass into the most Supreme and Worshipful Order of Elohim, in the Supernal Temple of Jehovah.

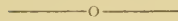
HOLDEN E. SAMPSON.

(“LIGHT”)

January 24th, 1904.

In the Feast of the Epiphany.

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THE
LIFE AND DISCOURSES
OF JESUS.

CHAPTER I.

THE BIRTH OF JESUS.

1. The Book of the Generation of Jesus, the Great Master, who was descended, in the Royal line of David, from Abraham; the ancestral Founder and Father of the Jewish Race.

2. Then follows the Genealogy of Jesus in the family of Joseph, who was the husband of Mary, of whom was born Jesus, who was called the Christ, being the Great Master, the Great Hierophant, of the Universe, whose time had come that He should be incarnate on the Earth, at the opening of the next Duo-Millennial Age.

3. And the Genealogy of the family of Jesus was traced through fourteen Generations, from Abraham to David; and fourteen*Generations from David to the carrying away of the Jews into Babylon; and through fourteen Generations from the carrying away into Babylon to the Birth of Jesus Christ.

4. Now the true story of the Birth of Jesus Christ was as follows:

5. Mary was married to Joseph, and they had not had any children, nor had they come together. And before Mary had been married to Joseph, she had lived in expect-

ation of the great thing that should be her lot in life. For Mary had been brought up in the secret Truth of the Square and Circle, being a woman of Spiritual attainment, and deeply taught in the Truth of Elohim, which had been taught her from her childhood by her parents, who were Secret Adepts of the Square and Circle, under the secret Mastership of the Magi who secretly taught the Truth of the Cross and Serpent, and of the Square and Circle, and had Disciples and Initiates, unknown to the World, in all parts, to whom they ministered in the Sacred Mysteries by their Emissaries whom they sent from their Sacred City in the far East.

6. And Mary, being the child of parents who had purged their natures by the Cross and Serpent, and developed their Spiritual Nature to the Sixth Degree of the Square and Circle, and were Adepts in the Sacred Faith and Wisdom of Elohim, was born in a state of Purity and Freedom from all Evil Aura and Corruption. And being surrounded from her Birth by Pure and Holy environment in the home of her parents, no Evil Aura came near her to corrupt her in any part of her four-fold nature.

7. And when the time came for Mary to marry, her parents sought out in the Books of the Genealogies of the Families of the Jews, for the family of Joseph, the lineal descendant of David. And they brought Mary to Nazareth, where Joseph lived, in the humble employment of a carpenter, and they established their home in Nazareth.

8. Now Joseph had for some time past discarded the faith of the Jews, being an honest and intelligent man, and was not minded to worship God in forms and ways which were hypocritical and unintelligent. And he was deeply cogitating whither he should turn for the Truth and the Light to satisfy his craving Soul.

9. And already Joseph's mind had been turned to the Faith of the Magi, who conserved the Ancient Wisdom of Elohim, and secretly taught it to the Jews, having a College of the Magi established among the mountains of Sa-

maria. And the Emissaries of the Magi went here and there, secretly sowing the Seed of Truth, some of which had been implanted in the heart of Joseph.

10. Therefore was Joseph prepared beforehand to hear the Word of God from the mouth of Mary's father, who was one of the Masters of the Square and Circle.

11. And in a short space of time Joseph sought Initiation in the Mysteries of the Kingdom of Jehovah, and became a Neophyte of the Cross and Serpent, seeking Purification and Spiritual Development.

12. When he had attained to Purification, and had taken the Degree of Baptism, in token of his Purification, and had become an Initiate, then did Mary's father reveal unto him the Sacred Honour which he had inherited, and the purpose of Elohim concerning him, that he was destined to be the father of the Christ.

13. For Elohim had fore-advised the father of Mary that Mary was to be the mother of the Son of Jehovah, the Christ, and that Joseph, the descendant of David, in direct line from Abraham, the Master, and Founder of the House of Israel, was to be the father.

14. Now it was not the custom among the Brethren of the Cross and Serpent to conform to the forms and rites of the Religions that were corrupt and false representations of the Ancient Wisdom, but they had their own forms and rites, which they conducted according to the ancient usages, of which the modern ceremonies were but a superstitious and gross representation.

15. Therefore Joseph and Mary were married according to the Sacred Rites of the Square and Circle, and were not married according to the Jewish rites.

16. It came to pass therefore that the marriage of Joseph and Mary was not recognized among the Jews, nor was it announced or known among the Jews. Mary therefore was looked upon by the Jews as a Virgin, and for some time Joseph and Mary lived not outwardly as man and wife, for the sake of the scandal that would inevitably follow

their living together without having gone through the Jewish form of Marriage.

17. But when Mary became with child of Joseph, and the time of her retirement was approaching, her condition could no longer be concealed from the public eye.

18. And Joseph, being an honourable man, and anxious to save his wife from public notoriety, meditated concealing her privately until the birth of her child.

19. And whilst he was thinking the matter over, he took counsel of Elohim through the Mediumship of Mary's father, and Mary's father bade him wait in Prayer, and Elohim would answer his petition Himself, Joseph having attained to the Degrees of Adeptship, and being now able to receive communications from Elohim.

20. So Joseph remained in prayer, fasting and communing with Elohim many days, and waiting for the Counsel of Elohim, when it should be vouchsafed.

21. And on a certain night, when Joseph had retired to his chamber to pray, he fell into a deep sleep. And there appeared unto him, as he lay entranced, the form of a Spirit of Elohim, one of the Angels sent by Jehovah. And the Angel conversed with him, and spake unto him, saying :

22. "Joseph, fear not to take Mary thy wife, unto thee, for no harm shall befall either thy wife or the babe that shall be born unto thee, for thou knowest that the babe who will be born of Mary and thee, is the Son of Jehovah the Christ, who is to be reincarnated for the opening of the new *Æonial* Period.

23. And Mary, thy wife, shall bring forth a Son, who is called Jesus, the Son of Jehovah, for by Him shall Mankind be saved from Sin, and restored from Evil."

24. Now all these occurrences happened in precise fulfilment of the Word of Elohim which the Prophet spake, saying :

25. "Behold a Virgin shall be with child, and shall bring forth a Son, who will be the Son of Jehovah, and they will

call His name, Emmanuel, which means by interpretation, God is come to dwell with us.”

26. Then Joseph, when he had awakened from sleep, did as the Angel of Jehovah had bidden him, and took his wife unto his own house, and publicly acknowledged her as his wife.

27. And the people of Nazareth, knowing that Mary was a child that had been conceived of sinless parents, her father and mother being Adepts in the Secret Wisdom of the Magi, and that Joseph was also an Initiate, knew also that the Virgin, according to the laws of the Jews, was not a Virgin, but a married woman, according to the custom of Brethren of the Square and Circle.

28. For the Brethren of the Square and Circle were held in great reverence among the people, and the father of Mary being a Wise Man and a Master, was honoured in Nazareth by all who were aware of his position and dignity.

29. And after this, when Joseph had notified the father of Mary of the Vision that had appeared unto him of the Angel of Jehovah, and the message of Jehovah that the Angel had brought, the father of Mary presented unto Joseph his daughter, and Joseph took Mary his wife to his own home.

30. And the parents of Mary returned into the far East, unto their home in the Sacred City, having performed the duty for which they had come to the country of the Jews, and they left Mary, their daughter, with Joseph, in Nazareth, and took the journey.

31. Now it so happened that, about the time of the Birth of Jesus, Joseph must return to his native town, the town of his ancestors, which was Bethlehem in Judea. And he took with him Mary, his wife, and journeyed to Bethlehem.

32. And when they reached Bethlehem Mary brought forth her firstborn son, and they called His name Jesus. And they remained many days in Bethlehem, until Mary and the child were able to travel.

33. But Joseph had been counselled by Elohim not to

leave Bethlehem until the arrival of certain of the Magi, who, when the time of the Birth of the Great Master had come, had set out from the Sacred City, in company with the Great Master of the Earth, who came into the country of the Jews in order to do homage to the Great Master who should surpass him, whom he knew to be none other than the Son of Jehovah, the Supreme Hierophant of the Universe, incarnate upon the Earth.

34. And the Masters had fore-knowledge of the impending Incarnation of Jesus, the Supreme Hierophant of the Universe, knowing that the time had come when the next *Æonial* Period was on the point of commencing. And they had watched for the Sign of the descent of the Spirit of Jesus into the Earth, and forthcoming Conception and Birth of the Incarnate form of the Great Master.

35. And when the Earth-Planet entered the Sign of the Zodiac in which was then situated the Constellation containing the Star of the Nativity of Jesus, then the Wise Men knew that the Conception of Jesus must take place in due course, and His Birth would follow. And, calculating the mean time for these eventualities to take place, they set forth so as to arrive at about the date of the Birth of their Great Master.

36. And the Magi brought with them many beautiful and sacred Vestments and Jewels, the ancient symbolical Robes and Insignia of the Great Master of the Square and Circle, of priceless worth and beyond all value, because of their use and historical associations. Likewise they brought vessels for use in the Sacred Rites they must perform when they arrived in the presence of Jesus; and costly incense and unguents for use in these Rites.

37. For the Great Master was about to invest Jesus with the Supreme Office and Dignity which he himself must vacate, being only the Deputy Great Master of the last Great Hierophant, who lived the incarnate life at the opening of the previous *Æonial* Period, which had elapsed at the time of the Birth of Jesus.

38. Therefore the Great Master travelled from the Sacred City to Bethlehem, that he might hand over unto Jesus, the Supreme Hierophant of the Universe, the Insignia and Vestments of the Great Master, and himself should retire from the office, and pass over to the Heavenly Places.

39. And the Magi journeyed to Jerusalem, with a great retinue of Brethren, bearing the Sacred Insignia and Vestments, and all that they had brought with them.

40. And when they had entered Jerusalem, which at that time was filled with Jewish travellers, who were emigrants in different parts of the world, gathered to their ancestral homes for the purpose of the Census of the Jews, inaugurated by Herod the King of Judea, at the instance of the Roman State; the Magi made a great commotion in Jerusalem, when it was circulated among the people that these great personages had come.

41. So much so, that the tidings reached the ears of Herod in his Palace, and, being greatly impressed by this unusual event, he expressed a desire to give audience to the venerable visitor. For never had such an event been known among men, that the Great Master of the Magi had crossed the boundary of the Sacred Territory, and travelled publicly to any City without.

42. Therefore the curiosity of Herod was excited by his advent, and he desired to know the purpose of his visit to Jerusalem. For Herod, and all learned Jews, were fully acquainted with the Word of Jehovah-Elohim, which were preserved in the Sacred Books of the Jews, and had been uttered by many Past-Masters, Prophets and Seers in the generations past.

43. And it was common knowledge among the Jews, and indeed in all the Gentile world, likewise, among whom, both Jews and Gentiles, the Wisdom of the Magi was highly revered, that, at about this time, according to Astrological calculations these Prophecies of the Advent of the next Great Master, were to be fulfilled.

44. Therefore there was great expectation among all the

people of the world, an expectation that was variously expressed and articulated by the Philosophers and Teachers. For the Truth of the Magi was not spread publicly or even generally, in the world, being too severe and rigorous in its demands upon the lines and conduct of men to gain any degree of popularity.

45. The Philosophies of Greece, Rome, Phenicia and Egypt were less rigorous, and more pleasing to the senses. Highly intellectual; full of profound Wisdom and Beauty of ideal; sensuous and esthetic, they drew a world-wide sympathy and popularity.

46. But lacking the Spiritual Force and Wisdom which were possessed by the Magi, which were not possible of attainment but by the most rigid and ascetic life, lived only for the pursuit of Truth and Spiritual development; the World-Philosophies appealed to a decadent and listless age of thinkers and pleasure-loving votaries of Bacchus and Venus.

47. It was easy and pleasant to pass from the Bath, or the Chambers of the wanton, to the Halls of Philosophers, who in their Lectures and Discourses, passed lightly over the vices and corruptions of Society—Greek, Roman, or Jewish--and tickled the ears of their pupils with plausible and abstruse generalisations on Virtue and cheaply purchased Wisdom.

48. Nevertheless, there was a deep undercurrent of Thought and Aspiration in the Souls of all men, though in varying degrees of consciousness, and the stronger, deeper, and more exacting Wisdom of the Magi found Response in all Souls; though few gave themselves to the painful and arduous task of seeking to possess the Power and Wisdom of the Magi in themselves. The Purchase-Price of Truth was too high for the Valetudinarian and Egotistical majority of mankind.

49. And the general expectation of a great Crisis in the World-History was intensified by the very rottenness and patent effeteness of the old Faiths and Religions. The Greek

survival of the most ancient True Worship of Jehovah-Elohim, had degenerated to a gross form of Pantheism, in which men ignorantly worshipped as Gods every form of Nature in the Universe and ignored the gods whom they represented.

50. Under the vain delusion that these Gods of innumerable characters and representations, devoted to the gratification of every sense and appetite, to the grossest excess, with the pleasant delusion that such sense-gratifications—which were only the worst forms of debauchery—were the True Gods, the material representatives of the Spirits of Elohim; the whole race of mankind that had come under the vitiating influence of Greek culture and Greek superstition, became steeped in sensuality and the most unmitigated Egotism.

51. The rise of the Roman World-Power, with the iron-handed rule, checked for a time the decline of Truth and Culture; but only for a brief time. The rapid consolidation of the Roman Empire, and the diffusion and amalgamation of Greek Thought and Vices, served only to finally change the *venue*, and Rome, instead of Athens, became the centre of profligacy and superstition. The Greek Gods received Latin names, the Greek Philosophies were repeated by Latin Philosophers, and the world was ruled by a more forceful Power, which compelled by force the practices that formerly were induced by taste and correspondence of desire. The Roman power drove more deeply into the human system the Vices which were a shallow covering to better thought among the Greeks.

52. Consequently, at the time of the Birth of Jesus, whilst all the world expected the rise of a phenomenal Man, a new Personality; everybody supposed that such a Man should be only a new Conqueror, a new innovator, a new World-Ruler, who should surpass both Alexander and Cæsar.

53. Only did the few scattered Neophytes, Initiates and Adepts know that such expectation was not to be realised.

54. The Jews, who in what remained to them of the

ancient writings of Moses and the Prophets, ignoring the positive and decipherable statements of their own most venerated Scriptures, followed the general opinion, and looked for a great Monarch of their own Race, who should lead them, conquering and to conquer, over the whole world, and subjugate to his dominion their hated masters, the Romans.

55. Therefore, when Herod heard of the mysterious coming of no less a personage than the Great Master of the Magi, his curiosity and interest were violently excited. Only one explanation could account for such an unlooked-for visitation. Only one object could have brought the Great Master from his far-off Eastern seclusion to Jerusalem.

56. As soon therefore as Herod heard of the event that happened, he was greatly perturbed in his mind. Following the popular opinion, he believed that the coming "Messiah," so long looked for, would appear as a Conqueror, and would, by force of arms, overthrow the Empire of Cæsar, and raise the Jewish nation to the position of the Ruling State in the World, thereby doing to Rome what Rome had done to Athens.

57. He knew that the rise of a Jewish Monarch meant the fall of the Roman Monarch. And that, he knew also, would mean his own dethronement and destruction.

58. Herod therefore troubled exceedingly when he heard that the Chief of the Magi was in Jerusalem, and cogitated in his mind what he should do to prevent the coming catastrophe to the Empire of which he was a parasite.

59. Then he bethought him to verify the predictions and to discover, if he could, what Astrological or other evidence there were of the fulfilment of his worst fears.

60. To this end he called into his presence the Chief Authorities of the Jewish Hierarchy, the Chief Priests and Lawyers, Scribes and Elders, who were learned in the Scriptures.

61. And he demanded of them what they knew concern-

ing the approximate period of the expected Advent of the Messiah, and where he should be born.

62. And they replied that, according to the Scriptures, the Messiah would be born by descent from the line of David, and Bethlehem being the Birth-place of David's house, it was more than probable that, if it had taken place at this time, then the family of whom he had been born were in Bethlehem.

63. Also, corroborating their opinion, they quoted from the Scriptures this saying :

64. "And thou, O David, Prince of Bethlehem, in the land of Judah, art not the least among the Princes of Judah ; for in thy posterity, thou shalt bring forth a Son ; and out of thee shall come forth a Ruler, who shall be the Great Master of my people Israel."

65. Now the Jewish Authorities knew not that this passage had suffered from manipulation at the hands of copyists, and read differently in the original text. They knew not that Israel means always, not a particular nation, but all Brethren of the Cross and Serpent and the Square and Circle. Jehovah having not, by His own doing, caused the division of mankind into nations.

66. Therefore their interpretation of the passage supported the popular idea of a Temporal Power and World-Ruler. And this the Jews were well contented to suppose, for their greatest hope and ambition as a Nation, was to rule the world, and to be the Sovereign Power over all the other nations.

67. On this they built all their hopes of a future Messiah, and it kept them comparatively patient, bearing the yoke of their present thralldom under the Roman Power.

68. Then Herod's fears were redoubled, and he determined that, for his own sake, and for the sake of the safety of his imperial master, he must contrive some means of ridding the world of so powerful an enemy, and so great a peril.

69. For, knowing as he did, the many factors in favour

of the success of a Man, appearing under the auspices, and with the countenance and support of the Magi, he had good reason to fear the Advent of such a Personality.

70. Such a Man would win the support of the populace, that dread uncertain but absolute force, which lies like a latent volcano ever rumbling beneath the most stable Government, and only kept down by physical force.

71. Then the large mass of Philosophers and Thinkers, who, though floating with the stream at present; still, in their oftentimes bold Satires of the prevailing hypocrisy and superficial virtuosity that veiled, and were a pretence of an apology for the Vice and Sensuality which reeked in the cultured circles of Society, revealed their true sense of contempt for men and things; these, most of them (those, at any rate, who had not too much to fear or lose by any change of *venue*) would most probably side with the Messiah, the nominee of the Magi.

72. The Jews in particular, too, who hated Herod, but who feared him, being the partisans of Rome, and who hated and feared Rome also, would rise up, in all their several factions and sects, and rally round their conquering Messiah.

73. Verily then, was it a bounden duty to crush in the bud this dawning Peril, if not for the sake of hated Cæsar, at any rate for his own sake.

74. A babe had been born—one babe in an obscure village of his Province. This he knew, for the Magi had not concealed the object of their visit, nor was it a secret that this obscure birth had taken place.

75. And Herod thought within himself that the death of this babe, at his command, if judiciously reported to the Emperor would be an act of loyalty to Cæsar, that would cover a multitude of Sins against Cæsar, that made him not a particular favorite in the Court of Cæsar, or in the estimation of the Procurator at Jerusalem.

76. So Herod sent for the Great Master into his pres-

ence. And the aged and venerated Master stood before Herod, and perceived the evil design of the King.

77. And Herod put many questions to the Great Master, and sought to elicit from him the precise day and hour that the Star of Jesus entered the circle of the Earth's attraction, and when the Birth of Jesus would actually take place.

78. And the Master answered Herod, saying: "The Earth passed through the Constellation of Jesus at such a time, and at this very moment the Birth of Jesus has taken place."

79. And the Great Master enquired of Herod whither the Birth of Jesus should take place, and Herod directed the Master to Bethlehem, the City of David, and, bidding them Good Speed, he hypocritically begged the Magi to return to him when they left Bethlehem, that, when he knew of a certainty that the young child was indeed born, he might himself go and do homage to him also.

80. The Master listened to the King as he spake these words, knowing his hypocrisy and deceit, and reading the secret purpose in the mind of the King, and he looked steadfastly in the face of Herod, and answered him not a word.

81. And the Magi departed from Jerusalem, and took their journey to Bethlehem, that same night. And they beheld in the Heavens the Constellation of the Star of Jesus, and the Star shone with brilliance in the Eastern sky, as they journeyed to Bethlehem.

82. And when they beheld the Star they rejoiced with exceeding great joy.

83. For the Star reminded them of the Advent of Him whom they had waited for, the Christ, the Supreme Hierophant of the Universe, whose Coming betokened the New Æonial Period and the Dawning of another Day of Redemption and Light for the World.

84. They rejoiced that once more would be disseminated the good Seed of the Truth, the Revelation of the Mysteries of the Cross and Serpent, and the foundations would be restored of the Sacred Spiritual Temple, which had been

destroyed in the Three Æonial Days of Sin and Abnormality that had corrupted the Human Race.

85. For since the Carrying away into Captivity, and the destruction of the material Temple of Solomon, (signifying also the demolition of the Spiritual Temple partially restored by him) the Truth of the Cross and Serpent had been taken from the world, and was only faithfully preserved and followed by the Magi, who were bidden to keep it Secret from the world and to preserve it among the faithful, until the Advent of the Master.

86. Therefore the Magi rejoiced that they were so soon to see the babe, and to do homage to Him who was the Great Master, for whose Coming they had so long possessed their Souls in patience.

87. And when the Magi arrived at Bethlehem, they went direct to a roadside Inn, and to the apartments where, in times of great crowding, travellers were accomodated who could not pay the excessive prices of the small but superior accomodation of the house.

88. And in a Stable, amid many asses and cattle, they found Joseph and Mary, and the child lying asleep in the manger. And Joseph did obeisance unto the Great Master, and likewise did Mary.

89. But the Great Master went unto the manger and prostrated himself upon the ground, with the Brethren that accompanied him, and worshipped the sleeping babe, and made upon himself the Sign of the Cross, as did all the Brethren, and Joseph and Mary.

90. And the Great Master then spake unto Joseph and Mary, and pronounced the Sacred Benediction of the Square and Circle, which only a Great Master is permitted to pronounce. And he said unto Mary, the spotless Mother of Jesus :

91. "O Mary Benign and Immaculate Woman, Mother of the Son of Jehovah, who is the First-Begotten of the Gods who reign with Jehovah over the Universe; alone

among all women, chosen of Jehovah to be the Mother of our Supreme Hierophant ;

92. "I have journeyed to thee that I may perform those functions of mine office in behalf of our God and Master, this helpless and humble child, whom thou hast brought forth from thy sinless being.

93. "Most Sacred and Perfect of Womankind, the one only Woman who, since the Fall of our First Parents, has never known Sin, Corruption, or contact with Evil in thyself ; We, thy humble Brethren, who were brought to a state of Purity from Evil and Sin, do bow low before thee, Immaculate One, twice honorable and honored, for that thou art Thyself Pure-born and Pure-lived, and because thou art the chosen and fit Mother of God, the Greatest of the Sons of Jehovah.

94. "First, O Mary, it is my duty to inform thee, that, as Thou Thyself art Pure, in nature and constitution, inheriting only the Body of this Abnormal Race to which we belong, so is it the case with thy child.

95. "And as thou, by reason of the Care that was taken of thee from the day of thy birth, thou didst remain in thy Purity, and conformedst only unto thy Pure and Holy environment, and never knewedst nor breathedst into thy nature one atom of Evil and Corrupt Aura which are drawn into the Natures of the children of this Abnormal Race ; so also shall it be the case with thy child.

96. "Thou knowest that, by the ministrations of thy most noble and honorable parents, and by the course of discipline and culture in the Mysteries of the Square and Circle which thou didst undergo at my hands, Step by Step, and Degree after Degree, thou didst rise into the Nature of Elohim, and didst altogether escape the Corruption which pervadeth this world.

97. "Therefore it is appointed by Jehovah, our Father, and by Elohim, that I shall undertake, for this child, the same duties, and perform the same functions, as I undertook and performed in their own case.

98. "And for this reason, well knowing indeed that this was to be, thou and Joseph, thy most honored and worshipped Husband, and our most noble Brother, didst keep thyself and the child in absolute seclusion from mankind, permitting none in this Inn to approach unto him, saving those Beloved Brethren, the company of Shepherds, whom Elohim forewarned of the Birth of the child, and whom They did command to enter this village and form a body-guard all around him, to keep off, by Prayer and Faith, all Evil Spirits and Aura, from his most Sacred Person.

99. "Now hasten thy preparations, thou, O Mary, and thou most noble Joseph, that this very night thou mayest accompany me, under the protective escort of my Brethren who have accompanied me, unto the place of retreat and safety, in which we may watch over the young child's life, until such time as, having taken the Degrees, he may be safe from evil contamination, and from the hands of those who seek to slay him.

100. "For I say unto you that, already the arm of man is outstretched to slay Him whom no power, unpermitted by Jehovah-Elohim, can touch or injure, provided all due care is taken by those responsible for His human life and conditions."

101. And the Master explained unto Mary and Joseph that Herod, in a state of fear and jealousy, had sent off soldiers who were now preparing to depart to Bethlehem, to arrest Mary and Joseph and to slay the child Jesus.

102. Then did Mary and Joseph arise hastily and made preparations for departure at the dawn of the coming day.

103. And Joseph, in a Vision that night, was again visited by a Spirit of Elohim, who confirmed the words spoken by the Master, and bade him have no fear for the young child's life, but to obey diligently the injunctions of the Master, and to flee from the place of danger with instant despatch.

104. And on the following day, with the rising Sun, Joseph and Mary departed from Bethlehem, with the child.

105. Now the Magi, with the Master, had departed during the night, that none should take knowledge that they were departing in company with Joseph and Mary.

106. And the shepherds having performed their duties as the temporary guardians of the young child, and His parents, returned to their flocks, glorifying and praising God for all they had seen and heard, and for what they had been privileged to do, at Bethlehem.

107. And the parents of Jesus travelled all that day, and were rejoined by the Master and the Brethren in the evening. And they travelled day and night, until they entered the land of Egypt.

108. Now there was in Egypt, in the City of Memphis, an ancient Temple and College of the Magi, once the Headquarters of the Masters and Brethren of the Cross and Serpent, and at this time continuing to be a Centre of the Brethren in that part of the world, from which the Seed of the Wisdom of Jehovah-Elohim was disseminated in the land of Egypt and in the regions beyond.

109. To this City the Master led Mary and Joseph, and the young child. And in this Sacred Retreat Jesus remained during the young and tender years of His infancy, tended and cherished by His mother, and watched over with the utmost diligence by the Master, and the Brethren, and by His father Joseph.

110. In that safe abode Jesus grew in mind and soul and body, drawing the Pure Aura which environed Him from the Prayers and Spiritual intercourse of the Brethren and Sisters who abode together in the Sacred College.

111. And Jesus had many child-companions, who were also Pure and Free from Corruption and Evil, with whom He played, and joined in the education of mind and body, and with whom also He shared in the ministrations, discipline and instructions continually imparted unto them by their parents and the Master.

112. Therefore, in a short time Jesus had taken all the Steps and Degrees of the Square and Circle, and was

developed into the Seventh Degree, Spiritually, and unto the Sixth Degree, in the Rites of the Square and Circle, under the Mastership of the Great Master.

113. And so, though but a child of tender years, Jesus was raised unto the Degree of Master, and endowed with the Perfect Wisdom and Power of Elohim.

114. Then the time came that Jesus should be invested with the Dignity and Office of Great Master, previous to His return to the land of the Jews, and the departure of the Master and the Brethren to the Sacred City in the East.

115. And in the Great Temple of the Magi at Memphis, in the presence of the assembled Masters and Brethren, the child Jesus received the Homage of the Brethren, and the Master placed upon Him the Robes and Insignia of the Great Master.

116. And He was anointed with the Sacred Oil which had been brought from the East, in token of the descent of the Spirit of Elohim upon Him.

117. And all the Solemn and Sacred Rites of the Square and Circle, for the Installation of a Great Master, were performed.

118. And in the presence of the Brethren, when the Anointing had taken place, Jesus stood forth, and spake unto the Brethren, and said :

119. "Masters and Brethren, Adepts and Initiates of the Wisdom of Jehovah-Elohim, and thou, our Beloved Master, who this day hath placed Me in the Seat which thou hast vacated. It has seemed good to our Father to once more permit Me, in my turn, to revisit this Earth, to exercise the ancient office of Great Master in the opening of the new Æonial Period.

120. "It is with sadness of heart that I stand before you, your acknowledged Great Master, for it seems but yesterday when I stood upon the Earth, the acknowledged Great Master of a world of Beings so different, and in a world so different, from the present Earth and its unhappy inhabitants.

121. "My heart breaks to contemplate the terrible change

which Sin has brought into this Earth, its very constitution, and that of every creature that dwelleth upon it.

122. "I look upon this Body with which I am now clothed, so small, so puny, so weak; I behold my Mind, so sensitive to the Abnormality from which it suffers, the exceeding limitations which render Thought and Perception, even under the Purest conditions, such a labour and pain; and I compare myself with what I was when I lived that Beatific Life, surrounded by the Noblest of creatures, of all Kingdoms and Species of life, so different from the creatures which now occupy the Earth.

123. "And I behold the sufferings of creation, of plants and beasts, and man; I hear the groaning and sobbing of all creation, the weeping of the vast Soul that lies in sorrow and travail in this great living, pulsating, throbbing thing they call Life; and my Soul weeps in sympathy.

124. "For, in coming to this Earth I have taken the Earth upon my shoulders, to bear its weight of cruel pain and grief, to sustain it in its anguish, to suffer its afflictions, to live its life, and to die its death.

125. "I hide not from myself the knowledge that I, as a Son of Jehovah, possess of the life that now awaits Me. No Royal Progress is mine; no great conquest of Humanity; no Homage and Respect from mankind will be mine.

126. "For a time I have put off my Divinity, my Dignity and my Glory, and have put on the Humanity of the present Human Nature; I have clothed Myself with Abnormality; and, as a Son of Jehovah in my Spirit, I am a Son of Man in my flesh.

127. "Heir of Trouble and Grief, Inheritor of Afflictions and Anguish, I stand to this World as its only Way to God, the only Truth of God, the only Life of God.

128. "The Life that awaits Me will be one of Humiliation and not Triumph, of Poverty and not Wealth, of Grief and not Joy, of Temptation and not Rest, of Conflict and not Peace, of the Cross and not the Crown.

129. "But my Life shall be the Life of the World; my

Truth shall be the Light of the World; my Death the World's Redemption. From this hour I set about to perform my task, and to discharge the business of my Father.

130. "Many years, as men count time, must I wait, before my work can truly begin. I must, as a child, grow to man's years, and learn, by obedience, what obedience is in a Body, and in a world, in which self-indulgence comes most natural.

131. "I must learn what it is to endure the ills of mortality, by enduring them Myself; what the pressure of the yoke of labour and service is, by being Myself harnessed to my fellowmen.

132. "I must gauge the depth of human woes and sufferings, that I may know what they are to my fellow-creatures.

133. "It is not good that the Great Master, clothed in this Body of Abnormality, should be free from the pains and ills and temptations of Mankind in His present abnormal state; or, coming to the day of Deliverance, from a pinnacle of His own pre-eminence and immunity, to look down upon the sufferings of His fellow-creatures.

134. "As the Preacher and Exemplar of the Cross, to point men to the Cross, it is for Me to lead the Way, and not merely to show the Way; to practice the Truth, and not merely to preach the Truth; to Give the Life, and not only to be the Life.

135. "I must, in all points, be like unto my brethren in the world, Sin only excepted. But, in that exception, I shall prove to the world that Sinlessness need not be exceptional nor singular.

136. "For what I, a Man, in all points like unto themselves am, in Purity and Wisdom, so may all men become, and by the same means, the Cross and Serpent.

137. "And to this end am I come, in this another Æonial Period of this Earth's history, that I may be lifted up as a spectacle unto all men; that all men may see exposed in Me their own nature of Sin and Corruption and Abnormality, set free from Sin and Corruption, but yet Abnormal; their

own natures of weakness and liability to Sin, in the midst of Sin, tempted in all points as they are to Sin; yet free from Sin, overcoming and resisting Sin, and exemplifying the Power of the Cross to Deliver from the Evil, and of the Serpent to Perfect them in Knowledge, Power, and Holiness.

138. "Therefore, my Brethren, I go forth, in due time, after I have first learned obedience, humility, and meekness, in the school of labour and service, under my parent's tuition, and at the hands of human authorities and masters, to suffer and live the life of men who suffer and groan in the bonds of Servitude, under the tyranny and yoke of a bondage of conditions that are cruel and abnormal.

139. "Alone I must tread the winepress of Life, unattended by my Brethren, and only accompanied by those followers who shall become Disciples of the Cross and Serpent.

140. "Brethren, I need say no more. We are about to part from one another, most of us for the last time in this incarnation. We shall none of us see each others' faces again in the flesh. To one and all I bid you farewell in the flesh (though in the Spirit there is no parting), and I pronounce upon you the Sacred Benediction, so full of Power and Life."

141. Then all the Brethren arose, and signed themselves with the Sacred Sign of the Cross, as Jesus extended Heavenwards His two hands, and pronounced the Sacred Word of Benediction.

142. Then was fulfilled the Word of Jehovah spoken by the Prophet, saying: "Out of Egypt I have called My Son."

143. Now Herod, when he discovered that the Magi had eluded him, though being unaware that Joseph and Mary had fled, with the child, and still supposing that the babe was in Bethlehem, was exceedingly angry, and hastened to dispatch soldiers to Bethlehem, with instructions to slay all the babes in Bethlehem that were under two years of age.

144. For thus he imagined that he would succeed in destroying the child Jesus.

145. And the soldiers did as they were instructed, and the streets of Bethlehem were filled with the bodies of slain infants, whose blood flowed from their pierced bodies, and with women weeping frantically, and with men in abject despair, murmuring bitter curses against the barbarous tyranny of a government that could countenance such barbarity.

146. Then was fulfilled the Word of Jehovah which was spoken by the Prophet Jeremiah, saying :

147. "In Rama there was a sound heard, of lamentation and weeping, and of great distress. For the women of the City of Rachel are weeping bitterly for their dead babes, and would not be comforted, because no comforting could restore the babes that were not."

148. And when the tidings came of the death of Herod, there appeared unto Joseph in a Vision, a Spirit of the Elohim, when he was still in Egypt. And the Angel said :

149. "Arise, and take the young child, and His mother, and return to the land of Israel; for he is dead that sought the child's life."

150. And Joseph arose and took the child and His mother, and returned to the land of Israel.

151. And hearing that Archelaus had succeeded to the throne of Herod his father, he hesitated to return to Judea, and took counsel of the Elohim, and in a Vision, being entranced, he was counselled by Elohim to turn aside from the land of Judea, and to enter the country of Galilee.

152. So Joseph conducted Mary, and the child Jesus, to Nazareth, His former dwelling-place, and there they resided, Joseph again pursuing his calling, for he was a carpenter by trade, and Jesus, as He grew older, working at the same trade under the authority of His father.

153. Therefore was fulfilled the Word of the Prophets, who were accustomed to call the Messiah a "Nazarene."

CHAPTER II.

THE BAPTISM OF JESUS.

THE BIRTH OF JOHN BAPTIST.

1. About six months previous to the Birth of Jesus there was born of the wife of a certain Priest, named Zachariah, who was of the family of Aaron, and whose name was Elizabeth, a child, whom they named John.

2. Now Zachariah and Elizabeth were both of them secretly Adepts in the Wisdom of Jehovah, and had attained unto the Degree of Master.

3. Therefore they were both in a state of Purity, and in Communion with Elohim, and lived in perfect Equilibrium and obedience to the Principles of the Square and Circle.

4. And Zachariah executed the office of a Priest in the Temple at Jerusalem, being warned by Elohim that, in due time, a son would be born to him, whose destiny would be great in the Kingdom of Heaven.

5. And in due time it came to pass as the Angel had said, and Elizabeth brought forth a son, whom they called John.

6. And John was born in a state of Purity, and was in communion with Elohim from the day of his birth.

7. And his parents, being taught by Elohim concerning the destiny of John, and being fully instructed in what manner they were to conduct his early training, taught John, from his infancy, in the Truth of the Cross and Serpent, and in particular, those matters which related to his own life in connection with the Great Master, who had been born six months after his own birth.

8. For the Angel from Jehovah had said unto Zacharias that John was to be the Forerunner of the Great Master, to prepare the minds of mankind for the Manifestation of Jesus as the Messiah.

9. And many instructions had been given by Elohim con-

cerning the training of John, whose work was particularly to arouse mankind to the consciousness of Sin and Corruption, and to awaken in their Souls the desire for Purification and Salvation from Sin and the Power and Presence of Evil within them.

10. Therefore John, when he came forth, and commenced his ministry, was to appear before the world as an Eremite, an Ascetic, and a man separated from the world altogether.

11. By his life of intense rigor and asceticism, and by his Preaching, in which he would lay bare and expose the wantonness and sensuality, the hypocrisy and egotism, the tyranny and cruelty, which characterised, in various degrees, all classes of Society; John would go before Jesus, in the spirit and power of Elijah, the Prophet, to turn the hearts of the present generation to consider the evil that must result to the future generations, of so much licentious and corrupt living; and to make men's hearts to seek deliverance from Abnormality by the Wisdom of Normality. And thus would the people be prepared to follow the Teaching of Jesus, who should unfurl the banner of the Cross and Serpent.

12. And when John had attained to Manhood, and was Spiritually developed unto the Sixth Degree of the Square and Circle, he left his home and parents, and lived alone in the wilderness, and practiced the life of an Eremite.

13. And the fame of John soon spread all over the land of Judea and the neighbouring provinces, because of his strange mode of life, his powers of doing mighty works, and the power of his Preaching, which attracted thousands to hear him wherever he was known to be wandering.

14. For men all knew that John was one of the Magi, who only, of all men, were known to practice severe asceticism, and self-mortification, for the sake of developing the Spiritual Gifts, which they possessed.

15. And John's Wisdom and Knowledge of the Truth of the Universe, and of all those subtle Sciences and questions which none other than the Magi knew, or could discover,

attracted unto him, not only vast crowds of the populace, to gaze upon him, and to admire his remarkable personality, but large numbers of the cultured classes also, who sought him for the sake of his Wisdom.

THE MINISTRY OF JOHN BAPTIST.

16. John, whom the people called the "Baptist," preached in the Wilderness of Judea, whither flocked great multitudes to hear him, and to question him concerning the Truths and Wisdom that he uttered.

17. And John went everywhere proclaiming the Advent of the Christ, the Great Master, and preparing the way of Jesus by the preliminary Message of Repentance and Conversion of Mind from Sin and Corruption, for the Purification of the Flesh and Mind and Soul from Evil.

18. He preached the necessity of Salvation, not by any Sacrifices wrought by Priests, on the altars of material Temples, but by the immolation of Soul and Body on the Cross of self-crucifixion and self-mortification.

19. He denounced in scathing words of burning eloquence the vain self-delusive and monstrous system of Blood-Sacrifices, the slaughter of innocent and suffering beasts, of bulls and heifers and goats and pigeons, which the Priests for ages had taught the people, were able to purge away Sin and Corruption.

20. He inveighed against the grossness of superstition which prevailed and was fostered by the Priests, mostly in ignorance of the Truth, which had been taken away out of the Scriptures after the death of Ezra, and for which had been substituted the Lie of the Evil Ones, who had entered into possession of the Jewish Hierarchy in the decadent times which had followed the death of Ezra and Nehemiah.

21. Perfectly taught in the history of the Jewish Religion, through his knowledge, attained in his father's house, of the gradual growth of the false and corrupted texts of the Scriptures, and the importation and substitution into the pure texts, of the heathen superstitions, of Egypt, Greece,

and Babylon; and gifted by the Spirits of Elohim with the Spirit of Prophecy; he was able to expose the many falsities of the Scriptures which had given rise to the heathenising and corruption of the Jewish Faith, and the introduction of the Rites and Doctrines of Baalism, as they had descended through the Greeks to the times of the Roman occupation.

22. Thus daily did John preach in the Wilderness, refusing to enter the Sacred City of Jerusalem, or to give the countenance of his presence in the vicinity of the idolatrous and licentious monument of the corruption and apostasy of the Jewish Hierarchy, the Temple of Herod the Great, the Philistine of Idumea, which he built to palliate the foulness of vice and impurity which he had encouraged in all classes of Jewish Society, from the High-Priest to the beggar.

23. And he mightily confuted the Scribes and Pharisees, who had assumed the leadership of the Religious and Moral Thought and Practice, and put to shame the Priests and Lawyers who, many of them knowing the corruption of the Church and their own duplicity in conforming to it, supinely subjected themselves to the Pharisaical and Sadducaical laity who mastered the people.

24. Taking the Talmudic edition of the Scriptures, which formed the basis and groundwork of their oral instruction in the Synagogues (which Nehemiah had set up originally for the use of the congregations of the Faithful, as Ekklesie, in which the Sacred Truth of Jehovah should be taught by the Masters); John shewed word for word the interpolations, omissions and additions, which had grown during the past decadent centuries after the Return from the Captivity, and convincingly proved the adulterous and fraudulent nature of the whole Jewish Religion and Economy, as it had developed by that time.

25. Then he shewed to the people, the Pharisees, Sadducees, Priests, Elders and Scribes, and the common people, massed together, day by day to hear his Wisdom; how Hypocrisy, Infidelity, Debauchery, Vice, Sensuality, Egotism, and every evil and corrupt thing, held unrestricted

licence in the Religious, Moral, Social, and Political life of the Jews; that the whole nation, from the centre to its outermost limits, in all departments of life, was reeking with corruption and rottenness.

26. With the Sword of the Truth, given to him to wield, by the Inspiration of the Spirits of Elohim, with whose Powerful Aura he was filled, John laid bare to the comprehension of all his hearers, the language of inexorable clearness and boldness of utterance, the whole Truth of Israel's corruption and the Darkness of Ignorance, Vice and Superstition in which the whole world was grovelling.

27. The Priests, and the Sectaries hung their heads in conscious and indefensible shame and conviction, grinding their teeth in impotent rage, as they heard their own condemnation, and felt their powerlessness to stop the flow of eloquence which crushed, exposed, and brought to the dust, all their false virtuosity, religious pride, and hypocrisy.

28. They breathed threatenings of revenge upon the intrepid Prophet who scathed and pierced them by every word that came from his lips, like red-hot irons piercing their flesh. They scowled on him, and occasionally anathematised him before his face, and in their synagogues they heaped lying confutations and obloquy on the man whom they feared publicly to refute.

29. The common people were not so blind that they could not detect the hollowness of the Jewish Hierarchical sham and imposture, and were split up in many secret factions and societies for the secret purpose of conspiring together, by agitation and seasonable action, to rid the country of the iron hand of religious and social disparities and cruelties, the results of hypocrisy, greed, and class competition.

30. There were secret societies of anti-Judaical Religionists, Reformers, Innovators and Heretics, against the Sacerdotal regime of Judaism, and against the Roman rule, which gave authority to the Hierarchy over their Bodies and Souls.

31. There were secret societies of Social and Political

Reformers, many of which inculcated the Gospel of Vengeance, Extermination and Slaughter, as the only way to purge the world of despots, shams, hypocrites, parasites and sensualists.

32. There were likewise the Magian Ekklesiae, scattered over the land of Israel, the Neophytes and Initiates of the Sacred Cross and Serpent; who rallied to John, knowing him to be a Master of the Magian Order, and the Fore-runner of the coming Great Master.

33. John himself belonged to one of these societies, all the Magian Brethren being termed Essenes in the popular parlance, and they lived the ascetic life, studying the Pure Scriptures of the Ancient Truth, by the Oral and Written teaching of the Magi, and devoting their whole lives to Prayer, Fasting, and those practices of abstinence and mortification of the passions and appetites, which were required for the purging of the flesh and Spirit from the defilement of evil in their natures, and their development, by means of the Cross and Serpent, to perfect equilibrium and solidarity with Elohim.

34. And the Disciples of John were those Brethren and Neophytes who were of these communities, and had cast in their lot with John, in his work of preparing for the coming of the Great Master.

35. They were the first Nucleus of Souls who should draw unto Jesus hereafter the greater body of Disciples out of the world, and be the circle of attraction around the Centre, Jesus, for the drawing down from the Paraclete, the concourse of Elohim in the Heavenly Places, the Holy Ghost, or Spiritual Aura of Elohim with which the world should be flooded.

36. Now unto John it was not given to proclaim broadcast the Teaching of the Cross and Serpent, nor the Truth of the Square and Circle, neither did he permit any Neophyte to rise above the Degree of Baptism, which was the First Degree of the Cross and Serpent, and that Degree which signified the Purification of the flesh and Spirit from

sin, and the entrance of the Soul into communion with Elohim.

37. He came as the Herald of Jesus Christ, who was the Teacher and Great Master, who only was able to Initiate Disciples into the Higher Degrees and Mysteries of the Kingdom of Jehovah, which should follow the Degree of Baptism.

38. John was the Prophet of Repentance, and not the Prophet of Redemption. He taught mankind the Method of saving the Soul, and purifying the two Dual natures, to fit the Being for the subsequent processes of development in the four natures by which the four natures shall become one, and joined unto the Paraclete, and through union with the Paraclete, unto the Universe, and all Spirits in the Universe, even to the Centre, Jehovah, the Father.

39. He taught the necessity of deliverance from the presence of the Evil Ones who possess the Souls of men, and from the Evil Aura which proceed from them, corrupting the Souls, Minds and Bodies of mankind.

40. And in order to enforce the necessity of this deliverance, he drove home the truth of the evil and corruption which manifested themselves in wicked thoughts and wicked deeds—in evil practices, in the individual and in the mass.

41. He spared no person's feelings, from Herod to the slave, but exposed sin wherever he saw it, and denounced the sinner whomsoever he might be, and whatever might be the consequences to himself.

42. He laid himself open to the most violent anger and resentment of those whom he accused, and to the worst reprisals that could come from angered men, taken in their deceits and hypocrisies, and openly put to shame.

43. The men who most dreaded the lash of his tongue, and the unerring scrutiny of his all-perceiving mind, were the most irresistibly drawn to him.

44. He spoke the Truth, and none could gainsay him, he declared openly what none dared even to think, much less to hint at, and none made him ashamed of his daring.

45. And withal he spake with such boldness, his most burning condemnations were accompanied by such tenderness of manner and conduct to those whom he denounced, that the shame his denunciations produced was mingled with the added shame his love and gentle forbearance of their anger invoked.

46. Stern and reproachful as his face and speech were, his love and meekness of longsuffering and patience overawed and disarmed his most exasperated hearers.

47. Thus he put to silence those who were driven to the fiercest fury, by the meek answer that turned away the wrathful look, and wreathed the contemptuous smile with blushes of self-condemnation.

THE BAPTISM OF REPENTANCE.

48. And John preached everywhere the doctrine of Repentance, calling mankind to confess their sin and corruption, and to pursue the way of the Cross and Serpent, that they may be freed from evil, and filled with the Spirit.

49. And he bade all men to prepare themselves, by Prayer, Seclusion, Fasting and Penances of self-mortification, for the coming of Him who should lead them through the Gates of the Kingdom of Heaven.

50. And he cried, saying: "Repent ye, for the Kingdom of Heaven is near at hand, and do those things which are necessary for your Purification and Salvation. For I preach unto you the same doctrine as Isaiah the Prophet preached, who said 'I am the voice of one crying in the Wilderness, saying unto you, prepare ye the way of Elohim, and enter the Strait Path: For the Great Master cometh, and Elohim with Him, and He will lead in the Path and conduct you to the Kingdom of Heaven.'

51. "He will teach you how you may cleanse yourselves from the Evil Aura that corrupt you, and how to develop your Spiritual Natures to oneness with the Kingdom of Heaven.

52. "For that is the purpose of the Cross, that ye may

be baptised with the Spiritual Aura of Elohim, and purged from all the corrupt and defiling Aura of Wicked Spirits and of this evil and corrupt race of men.

53. "I come not myself to baptise you with the Spiritual Aura of Elohim. My mission is not one of Redemption. I indeed baptise you, but with Water, the symbol of that which followeth. Jesus, the Great Master, when He cometh, shall baptise you with the Spiritual Aura of Elohim, and with the Fire of Jehovah, the Light-Rays which come from the Father, and are transmitted by Elohim to mankind through the Incarnate Medium, the Son of Jehovah, the Christ of Jehovah.

54. "My baptism is that of Repentance, a sign that ye, who are baptised of me, are willing to follow in the Path of the Cross and Serpent, for the purging of your natures from all your constitutional depravity, which ye partly inherited, and which ye after your birth, received, by conforming to the evil environment of this world and the Kingdom of Darkness.

55. "I have come as a voice in the night of this world's ignorance and darkness, of superstition and depravity, to forewarn you of the coming of the Great Master, the Messiah, as long expected, who will preach Deliverance to the captive Souls of men, chained and imprisoned in sin and corruption, and who will baptise you with the baptism of the Holy Ghost and with Fire of Elohim."

THE NAZARITES.

56. And John, being a Magian from his youth upward, had voluntarily chosen the calling of a Nazarite, having taken the Vow of the Nazarite, the vow of Poverty, of Abstinence, and Celibacy.

57. Now the Order of the Nazarites was of ancient foundation, and had remained on the earth after the departure of the Magi to the East, which followed upon the conquest of Egypt by Alexander the Grecian Conqueror, and the destruction of the Magian Sacred City and its Temple.

58. For when the Grecians invaded Egypt, and founded the metropolis of Alexandria, the Jews who had colonised in Egypt, and were under the influence of the Magi, amalgamated with the Greeks, and imbibed their corrupt manners and superstitions, and forsook the Law of Jehovah—the Wisdom of the Magi—for the more attractive and less painful teaching of the Greek Philosophers, who had amalgamated the Magian Wisdom with the Greek superstitions, and taught a cult that, whilst it contained the good grain, was vitiated by the leaven of the Greek false philosophy.

59. Then did the Magi of the West gather together all their Sacred Books, including the Pure Word of Jehovah contained in the vast literature of the Israelites, and departed for the East, where they joined with the Eastern Magi, and remained in seclusion until such time as Elohim permitted their recall, and the re-establishment of the Western Centre of the Wisdom of Jehovah.

60. But they left behind them in Egypt, and in Palestine, and in Greece and Rome, many Schools of the Magi, where resided both Priests and Prophets of the Wisdom of Jehovah.

61. The Priests abode at the Colleges, and performed the Rites and the functions of their office, as Mediums between men and Elohim, and taught the Brethren and Neophytes in the Sacred Mysteries.

62. They were under no vows of Poverty, Abstinence or Celibacy, but lived normal and free lives, in the perfect equilibrium of their Fourfold nature, conforming neither to the world-environment, nor exceeding the normal performance of the Spiritual functions.

63. They lived equable uniform lives of sinless peace and happiness, indifferent to pleasure or pain, to sorrow or joy, to plenty or poverty, to trouble or rest. They rejoiced equally in famine and in plenty, in indulgence and in abstinence, in marriage and in separation from all women.

64. Having attained unto the Wisdom of Jehovah, they were perfect in all parts of their natures, and though full of

all the faculties of pleasure or pain, they were nevertheless passionless and dead as to either, according to circumstances and the will of Jehovah.

65. They were Adepts and Masters of the Sacred Wisdom, learned in all the Wisdom of the Universe, in the Sciences of the Heavens and the Earth, and were able, by their knowledge, to perform all the mighty wonders, in relation to Matter and Force, and all the Elements of Earth, Air, Fire, and Water, and the constituent Elements and Forces of which they are composed, and by which they are governed and correlate in the production of phenomena.

66. The Laws of the Universe were known to them, and by their knowledge they could command the Forces of Nature, and do all that could be done by Elohim, being One with Elohim, and endowed with the Gifts of Elohim.

67. The Prophets, or Nazarites, were a different Order of Masters and Adepts, and of Neophytes. Some were Nazarites from their conception in their mother's womb; others became Nazarites by later choice. Some were Nazarites for a term of their lives; others were Nazarites for all their lives.

68. The Masters and Adepts were Priests likewise, being appointed Nazarites from the Priesthood. But the lesser Orders of the Magi, who had not attained to the Degree of Master, or Adept, were not Priests.

69. A Priest-Prophet was called a "Father," as are all Priests of the Magi, and sometimes "Master," but the latter title was usually reserved for the Master of every Lodge, who was an Arch-Hierophant.

70. A Neophyte, or an Initiate-Prophet, was called a "Brother," not having attained unto the office of a Priest, or Hierophant.

71. The Nazarites were like the Priests, indifferent to pleasure or pain. But many being still undeveloped Spiritually to the Degrees of Adept, or Master, they still had a great preponderance of fleshly and worldly desire to fight

against. Their passions still remained unequilibrated, and subject to temptation and allurements.

72. But so great was the dominance of the Spirit within them, induced by Fastings, Prayer, Solitude and Penances, that they never yielded to temptation, nor were caught in any enticements to break their vow of Poverty, Abstinence, and Celibacy.

73. They ever remained true to their Nazarite vow, and were more often in states of austerity and asceticism than in self-indulgence.

74. Now the Nazarites were itinerant Messengers and Preachers of the Cross and Serpent, the Spokesmen and Heralds of the Truth. They baptised with Water, that preliminary Rite, which symbolised and represented the True Baptism of the Holy Ghost which the Priest alone could administer.

75. Not even (except in rare occasions of necessity) did a Priest-Nazarite baptise with the Holy Ghost, having in taking the office of a Nazarite, suspended the functions of the Priest.

76. The Nazarites wandered whithersoever the Spirit led them, lived the life of mendicants, had no fixed home, recognised no ties of friendship, nor any customs of social life. They belonged to the world, and all the world was their home, all the world their friend.

77. Sometimes, in the exigencies of their course, death overtook them, either through the persecution of men, through exhaustion, or through starvation.

78. They kept no purse, no baggage, no store. They lived as Nature provided for them, and on what the pity, kindness, or sympathy of the people presented. Otherwise they lived as they could, or did without.

79. But no death of a Nazarite ever took place fortuitously, such deaths, when they occurred, were the outcome of Destiny, and the will and purpose of Jehovah-Elohim. And always such deaths were for the good of the Universe.

80. For no Master or Brother of the Cross and Serpent

counted his life dear unto him. They all held but loosely to the thread of mortality, caring nothing whether they lived or died, but only that they were living in the will of Jehovah, and in equilibrium with the Universe.

81. The Nazarites were habited in a distinctive dress, a shirt of coarse cotton, and a pair of cotton pants, which fitted loosely to the legs, and came to a few inches below the knee. In warm weather they wore no stockings, but in cold weather they wore woollen stockings which reached to within a few inches of the knee, and of a brown colour.

82. They wore no hats, but a long cloak, of thick coarse brown woollen material, with a capacious hood that hung behind from the neck, with which they covered their head in bad weather, or in the excessive heat.

83. They wore on their feet sandals of either leather or rope, strapped across the instep with leather or rope bands.

84. No knife, razor, or scissors was permitted to touch their face or hair. The latter they wore long, and was never cut, and the beard and hair of the face was allowed to grow naturally. And this latter was the rule of all Brethren of the Cross and Serpent.

85. Around their waist was a thick white cord girdle, whose ends hung from the left side. One end was long, and the other short, the long end having fixed to it three "Maltese" Crosses, betokening the three fold vow of Poverty, Abstinence and Celibacy; from the shorter end there was suspended a Globe of Iron, with the Cross at the axis of one end, representing the Universe, to which a Nazarite belongs.

86. Suspended from the girdle at the right was a chain of iron beads, or any other dull metal, or a thin black cord rope, upon which was hung a large Iron Cross and Serpent, in Geometrical figurement.

THE EFFECT OF JOHN'S PREACHING.

87. Now in these days the Order of the Nazarites, though still existing in the land of Israel, was not actively

engaged in itinerant preaching. The Nazarites only passed unconspicuously and secretly from place to place, confirming the Brethren who worshipped secretly according to the Law of Jehovah and the Principles of the Cross and Serpent.

88. They were forbidden to prosecute any active propaganda until the Messiah had come, who should lead them in the new Mission of the Cross and Serpent.

89. Therefore it came as a remarkable and sensational thing, when it became noised abroad that a strange man, of strange garb and appearance, was living an eremite life in the Wilderness of Judea, and had cast off all the customs and conventions of the ordinary civilisation and fashions of the day.

90. For John clothed himself in a cloak made from camel's hair, and he wore the ancient girdle and Cross, and he subsisted, for the most part, on the locust beans and honey that abounded in the Wilderness.

91. His rugged looks and weather-worn features, the Fire of Inspiration that shone from his eyes, and the dignity and quiet meditative manner of his walk and attitudes; caused the world to regard him with awe and reverence.

92. Therefore, though much astonished that any man would dare to brave the derision of the world by living such a life, and still more aghast that any man had such faith and courage in the Truth he taught and in the Gods, as to dare to risk his life, as John did daily, in the danger of attack from wild beasts, from exposure to the inclemency of the weather, and from starvation; they nevertheless were drawn to him by the audacity of his faith, and by the fire of his zeal and eloquence.

93. And all men were attracted to John. So forcible and rational was his teaching, the depth of his scientific knowledge, and the power of his arguments, corresponding so exactly with the deepest, though mostly inarticulate, intuitions and inspirations of the universal Soul of man; that he attracted a wide attention and interest, insomuch that all the people of Jerusalem, and from all the Cities of

Judea, and from the regions that lay beyond Jordan, flocked to hear him, wherever it was known that he was preaching.

94. They were so mightily convinced and arrested by his power and discriminating knowledge of human nature, his apparent unerring gift of reading men through and through and probing to the very centre of their Souls; and by his absolute accuracy and depth of knowledge in all scientific subjects, which, though perfectly known among the Magi, were but little comprehended by Scientists and Philosophers not belonging to the Schools of the Magi; that men of all shades of opinion, from all Sects and Societies, who were honest thinkers and true Philosophers, convinced of the Truth of the Cross and Serpent, by the influence of John's preaching, sought Baptism by John, the First Step of a Neophyte in the pursuit of the Path of the Cross and Serpent.

95. They confessed themselves indeed to be fallen, corrupt and sinful, in the power of Evil Spirits, and living the abnormal life of conformity to the environment of Evil Aura which fills the Astral Plane, and permeates the earth's atmosphere.

96. For with all honest and true men, untrammelled by personal considerations and self-interests, which mar and affect the judgments of all who are not free from egotism and selfishness, there was no possible question that a mysterious evil corrupted the earth, and that the earth, and all that is in it, are labouring under some fatal curse of sin and suffering.

97. The various sects and Philosophical Schools each had their own explanation of the Cause and Origin of Sin, Disease, and Suffering. But none accounted for it, either Theologically or Scientifically, to the satisfaction and unquestioning acceptance of plain and free-thinking men, uncommitted to any Theological or Scientific theory, doctrine, or School.

98. Only in the Schools of the Magi was the Truth known and understood of the Cause of Evil and Sin in the world,

and only they taught and practiced the only way by which the Cause may be removed and the Effects remedied and destroyed.

99. And because of John's deliverance of these Truths, though in a partial and fragmentary manner, not being permitted to anticipate the fuller and complete Message of the Great Master, many men, from all classes of Society, and from all Sects of Religion and Philosophy, came to John and sought Baptism.

JOHN'S DISCOURSE TO THE PHARISEES AND SADDUCEES
WHO DISSEMBLED.

100. And on one occasion John observed among his audience many of the numerous Sects of the Pharisees and Sadducees.

101. They had pushed their way in the crowd, and had stationed themselves among those who were preparing for Baptism, to whom John was about to address his discourse.

102. And perceiving the false intent of these men, that they were pretending to be seekers after the Truth, and were not truly desirous to be baptised.

103. Their secret motive was to undergo the rite of John's Baptism, in order that, being received as Neophytes, they might learn the Secret Doctrines of the Cross and Serpent, and by that means they hoped to find some plea on which they could cause the arrest of John for sedition, and thereby put a stop to the mission of John, whose effects were being seriously felt among the people, to the detriment of the hierarchical authority and dominance.

104. And John turned to these secret and crafty dissemblers and said unto them, in the hearing of all the people :

105. "Brethren, I perceive that among you are standing certain of the Children of the Evil Ones, who think to deceive me by their presence among those who profess Repentance and are seeking Baptism.

106. "I tell you, ye generation of vipers, that I know your cunning secret purpose in simulating the spirit of

penitence and appearing in the attitude of Aspirants of the Sacred Mysteries, but not that ye may profit therefrom, but that ye may destroy them with your venomous tongues.

107. "Do ye think to make me believe that ye have heeded and responded to the warning that the Kingdom of Heaven is near at hand?

108. "Or is it that I have given you too severe a warning that the Craft and Religion of Baal, thinly veiled in your Judaic superstitions, is doomed to destruction from the hands of the factions, when the popular feeling has been aroused to the discovery that what goes by the name of the Faith of Abraham and the Law of Moses, is only a cunning perversion, a fraudulent pretence, conceived in Sheol, and executed by your false and apostate Hierarchy?

109. "But think you that Elohim are such creatures as yourselves, and can be cheated, hoodwinked and defrauded by men, whose Souls are ever open and visible to their All-Perceiving eyes?

110. "Or that Jehovah will permit such a deception as you have contemplated, to be practiced on His Prophet?

111. "When have ye manifested any Contrition, Conviction, or Penance? when have ye afflicted yourselves by Fasting, Penances, Mortifications, or Self-Abnegation?

112. "When have ye done or thought a single thing that corresponds to Repentance, or can bring you any degree of Purification?

113. "For know ye not that by Repentance is meant all the steadfast and persevering course of spiritual mental and physical discipline, which is necessary to the dematerialising of the Body-structures of your four natures, and of your two dual natures, the Soul and Body?

114. "And until this dematerialisation hath taken place, and your constitution, in its four natures, hath become etherealised by Fasting and Suffering, your Spirits cannot be set free, nor can it force for itself a passage into the Brain-organisations, or Centres, of your Soul, Mind, and Body?

115. "But ye Pharisees and Sadducees, with all your piety and culture, (that veneer of Greek Philosophy which has been incorporated in your apostate and corrupt counterfeit Law of Moses) are as great captives and slaves of sin and demons, as are the more brutalised and barbarous people of the heathen nations, whom ye despise.

116. "Ye pride yourselves upon the idea that ye, the House of Israel of to-day, are the true and only representatives of Abraham, whom ye call your father.

117. "But never did ye make a more utter mistake. Abraham truly is the Ancestor of the House of Jacob, who was called Israel, because he was a Master of the Cross and Serpent. But the Israel people, the True Followers of Abraham, are not exclusively the lineal descendants of Abraham, nor are all the descendants of Abraham truly speaking, Israel. All and only they who are followers of the faith of Abraham, are the True Israel.

118. "That Faith ye have nullified and repudiated in your vile and pernicious system of Religion, with its mock rites and ceremonies; its revolting Sacrifices, which are the survival of the ghastly worship of Baal and Ashtarothe, which Jeroboam first imported into the land of Israel from Phenicia; and its man-made and impossible rules and regulations, customs and conventions, by which ye place your heel on the poor and weak, and make Religion a thing of servitude and exaction, worse than the iron rule of Rome.

119. "I tell you, ye that pride yourselves on being the lineal descendants of Abraham, and the true followers of the Laws of Moses and the Cult of the Prophets, that, of these stones which ye tread under your feet, there is more promise of raising the true seed of Abraham, the following of his Faith, than of such men as yourselves, and those Priests and Scribes who sent you here to dissemble and deceive me.

120. "Ye deny the first principles of the Faith of Abraham, and, by way of it substitute ye inculcate a false, specious and mendacious creed, which ye have palmed off

upon mankind as the Faith of Abraham, a creed in which ye yourselves are divided concerning the most essential questions.

121. "And now ye tremble, for you see the axe laid at the root of the corrupt tree, which has grown up on the wasted ruins of the Sacred Temple of the Wisdom of Jehovah, which Solomon raised to its greatest magnificence and glory, and which might have filled the whole earth with its pure fruit of Benign Aura from Elohim.

122. "Ye see the tree on the point of falling to the ground when the axe shall cleave its rotten trunk.

123. "Know ye not that every tree that bringeth forth corrupt fruit is doomed to be hewn down and destroyed by fire? And think you that this tree, which ye shelter yourselves under, and beneath which has been raised that foul and adulterous edifice ye now call your Temple, will survive the judgment and wrath of men, when its corruption has been found out, and your false and spurious creed and rites, which you conceal by your hypocrisies, and aggravate by your secret debaucheries, have been discovered, by the men who are your dupes and servile followers?

124. "Yea, ye know this well enough. And it is the fear of a disillusioned and undeceived people, that causes you to seek to destroy a man who fears not to speak the truth." Ye know that the people follow you blindly and ignorantly, believing that your Faith is the true faith of Abraham, whom ye have, by your religious traditions and unnatural laws, ground down in ignorance, in superstition, in bondage and servile slavery, in order to preserve your miserable and greedy social and religious institutions, and class-conventions, which ye bolster up by your false and ungodly creeds and sacrifices, extortions and mummeries.

125. "When mankind hath awakened to the cruelty and treachery of the present social order that crushes the Poor,

and debauches the Rich, and raises barriers of rivalry and class-distinction, kept together by your religious creeds and sectarian institutions; they will retaliate with a long pent-up vengeance, which none of your canting hypocrisies, your pretended philanthropies and show of benevolence, nor all your feeble propaganda of popular religiosity, will avail to stem.

126. "You are, none of you, blind to the fact that the Truth I teach is bound to expose the Lie wherever it exists, the Religious lie, the Social lie, the Moral lie, the Political lie, the Commercial lie. And ye know well that Lies flourish in the absence of Truth, but Truth destroys its *modus vivendi*, and cuts the lie down at the roots.

127. "And the institutions, or the individuals, whose existence and subsistence depend on Lies, tremble when the Truth comes openly and bared of all compromise or equivocal verbiage, and men will hesitate at nothing to silence and extinguish the author of the Truth.

128. "Therefore ye seek to destroy me, and to extinguish my message. Ye conspire among you to bring in among the number of my Disciples, some of your own adulterous and viperous crew, who will treacherously seek for cause to inform against us, and crush this movement.

129. "Ye would be the betrayers and slayers of the Brethren of the Cross and Serpent, and would learn its Mysteries in order that ye may rend them and vitiate their true purport and meaning by lies, slander and evil and false accusations.

130. "Ye come to me that ye may be baptised by me, supposing that Elohim will leave me unwarned of your true motives. As if any Prophet or Medium of Elohim is unpossessed of the Spiritual Gifts, which enable him to know the thoughts and intents of men's hearts.

131. "Know ye not that a Prophet is the Voice of Jehovah, and in Tune with the Mind of Jehovah? that it is as possible to deceive Jehovah as it is to deceive a Prophet of Jehovah?

132. "Then you forget that this Baptism wherewith I baptise, is not the Baptism of Redemption, nor does it bring with it any of those revelations and powers of the Spirit which ye expect in coming to be baptised by me.

133. "It is the Baptism of the Pledge of Faith, Obedience, Submission, Devotion and Love, which are essential to the Purification and Redemption of man by the Cross and Serpent. This Pledge is given to Jehovah, to Elohim, and to the Great Master, who cometh after me.

134. "And this Pledge is all that thou wilt be required to give, and until it is given not even the elementary Truth of the Cross and Serpent will be made known or applied to the Soul of any man.

135. "Thou wilt be required to give this Pledge solemnly and irrevocably, unto me, with the Sign of the Cross, that thou wilt become henceforth the faithful slave of the Great Master, who cometh in the Name of Jehovah, and by the Power of Elohim.

136. "It is not unto me that any Pledge of Obedience and Faith shall be required, but unto Him who is greater than I, whose slave I am, the latchet of whose shoes I count not myself worthy to unloose.

137. "He alone is able to raise the Spirit of Man, and can Initiate you into the Mysteries of the Kingdom of God.

138. "And Him ye can never deceive, even if it were permitted me to be deceived. He will come with the Fan of Judgment in His hand, uncovering your shallow frauds, exposing your deceits, and frustrating your base machinations.

139. "Neither will He stay His hand until He has thoroughly purged the floor of human nature from the Evil Aura that covers it, and is in every crevice and corner of its constitution; nor until He has garnered the wheat into His Granary, the Spiritual Temple which He will found and raise upon the earth.

140. "Unto all the Souls, who have taken the Steps and Degrees of the Cross and Circle, will He give the Keys of

Heaven and Hades, the Circles of the Universe, and the Abode of the Saints in Paradise, which open the Gates of Heaven to all Believers, who may pass in and out, and hold unrestricted communion with the Blessed Ones in Heaven, in Paradise, and in Purgatory, and may also visit the Spirits of men in Sheol, whom they may deliver by their Prayers, and by their exhortations.

141. "But all such as you, hypocrites and adulterers, if ye do not truly repent, and pursue the path of the Cross and Serpent, ye shall be as the chaff, and shall have your part in the Fire of the Cataclysm that will dissolve this earth, and all the Microcosms and Organisms that are in it and in its Firmament, at the close of the *Æonial* Period.

142. "For the Fires of Jehovah, which are in the secret places of this earth's interior, will hereafter burst forth, and the earth and every creature in it and above it, within its Attraction, will be disintegrated and dissolved, and the present Cosmos will cease; to re-form after the manner of its previous evolution. And all mankind, and Spirits in Sheol, will return to their original elements, and in many Ages, passing again through all the stages of cosmic and organic development, will again return to the incarnate human form, once more to graduate, by the Laws and Principles of the Square and Circle, to the Perfect Monad."

JESUS AT NAZARETH.

143. After a certain time, when John was preaching in the Wilderness of Judea, by the River Jordan, Jesus was directed by Elohim to come forth from Nazareth, and to take His journey to Judea, that He might undergo the rite of Baptism at the hands of John.

144. And Jesus was thirty years of age when He came out of Nazareth and sought Baptism. And much had happened in the house of Joseph during those thirty years of Jesus' seclusion and subjection to the will of His parents and of the Priests who officiated in the Jew's religion at Nazareth.

145. And after the birth of Jesus there were born unto Mary four sons, James and Joses, Simon and Judas. And in the course of time Joseph died, and Jesus, being the eldest son succeeded to the duty of ruling the house and conducting the business.

146. And He remained in Nazareth, diligent in business, and attending to the wants and comfort of His mother, and superintending the lives and education of His brothers.

147. But Mary, being fully aware of the destiny and true character of her son, was careful that He should be free from all binding responsibilities, and earnestly waited for the time of His manifestation.

148. And the brothers of Jesus were pure children from their birth, but they were not told, until later in life, that Jesus their brother, was the Great Master. Nevertheless they looked up to Him with great reverence, as much for His Spiritual and Intellectual Wisdom as for His skill and practical character in the business and mundane affairs.

149. And all Nazareth combined in honouring and respecting this talented and skilful Man, whose knowledge and wisdom of the Magian Wisdom so much exceeded any other man, and who combined a great excellence of character with such consummate intelligence and knowledge.

150. Inasmuch that in all Galilee Jesus was known in the synagogues, and held the office of Minister, or Delegate, to whom was given the duty of reading the Scripture, and of offering expositions and exhortations in the synagogue.

151. And in the Cities of Capernaum the young Magian Jew made no small reputation as a Preacher in the synagogue.

152. And His name reached the Sanhedrim in Jerusalem and was mentioned as a most promising young Man, whose descent by His father's side from the Royal Line, gave additional force, and the Sanhedrim contemplated advancing Him in the Jewish Hierarchy, with a view to His being anointed to the Priesthood.

153. For the Chief Priests were anxious to secure good

and talented men to fill such places of responsibility that were constantly becoming vacant.

154. But Jesus refused all overtures from the Chief Priests, and remained at home, watching over His mother and His younger brethren, and only visited Capernaum and other places in His office of Delegate to the synagogue.

155. And it was told the brethren of Jesus that Jesus was the Messiah, and that He was about to leave home to commence His ministry and life's work.

156. And they greatly rejoiced, and implored Jesus to take them with Him as His Disciples and Ministers.

157. But at the beginning Jesus bade them remain at home with their mother, and to wait until it was fitting that they should follow Him.

158. And the Priests and Scribes, and elders of the people, were sceptical and believed not that Jesus was the Christ, but for a time they made no definite stand of repudiation of Him personally, and He still retained His office in the synagogue and the respect of the Priests.

THE BAPTISM OF JESUS.

159. And Jesus came into the Wilderness of Judea, unto the place by the Jordan where John was preaching and baptising.

160. Now the Degrees of the Cross and Serpent, those external rites which particularly apply to the purification of the Body, Mind, and Soul, had not been taken by Jesus, when He had lived in Egypt, and been Initiated in the Mysteries of the Kingdom of Heaven by the Master of the Magi.

161. But Jesus had been Initiated in the Greater Degrees, the Degrees of the Square and Circle, in which all the Truth of the Universe was conveyed to Him, and the Keys of the Seven Gates of the Celestial Circles were put into His hands.

162. There was no access into the presence of Jehovah, nor into any one of the Seven Circles of the Celestial

Regions, without these Keys; none could pass into the Circles but through the Gates which open unto them.

163. And to none are given the Keys of the Seven Gates, on this earth, who have not taken first, the Twelve Steps of the Cross and the Six Degrees of the Serpent, not excepting those who were born pure in nature and had no need of purification, and who had continued in a state of purity from their birth, not conforming to the environment of evil.

164. But it was at the same time necessary for all Brethren to take the Degrees of the Cross and Serpent, not for purification, but for the purpose of development of Soul and Mind in the Lesser Mysteries embodied in those Degrees, and the graduated development of the Body, Mind, and Soul in its progress to Perfect Oneness with the Universe.

165. Therefore Jesus came unto John, in order that He might receive Baptism publicly at his hands, being already Initiated in the Mysteries, though His Baptism had been deferred until the present time, that it might take place in the presence of the people in the land of His birth and ministry.

166. And when Jesus appeared before John, and had taken His place among the Aspirants who were waiting to be baptised, to whom John was delivering the preliminary Discourse, John perceived Him, and knowing Him to be the Christ, having often before had intercourse with Him, when Jesus had visited Jerusalem at the annual Feasts of the Passover, he prostrated himself on the ground before Jesus, and worshipped Him, saying :

167. "Hail, Great Master, thy slave welcometh Thee, for thou art come at last to enter upon thy Mission."

168. And Jesus stooped, and raised the Prophet from the ground, and meekly requested him to proceed with his Discourse, and afterwards to perform the rite of Baptism upon Him and upon the other assembled Aspirants.

169. But John demurred, and said : "O Great Master, I

have rather need to be baptised of Thee, than that thou shouldest come unto me for Baptism. Compared with Thee, who am I? Have I ever lived in the presence of Jehovah? Am I an Archangel Incarnate, as Thou art? Am I a Son of Jehovah, as Thou art? I am but a man that hath never before reached unto the Sixth Degree, and am still outside of the Gate of the Seventh Circle, save Spiritually. But Thou art the Son of Jehovah, Heir of the Universe, and the Supreme Hierophant, and Thou hast taken this Abnormal Mortality for the sake of this Abnormal Race. Take the place, O Master, that is thy right, and suffer me to be one of the least of thy Disciples."

170. And Jesus gazed long and lovingly upon the gaunt and rugged Prophet, who had borne so long and painfully the labour and burden of his office of Herald of the Kingdom of Heaven, and said unto him :

171. "O thou great and intrepid Prophet, why dost thou hesitate to obey my first request? Though I be what thou sayest, is it not right that I should fulfil every part of the Law which I am come to teach? Are any exempted from the rites of the Sacred Cross and Serpent, who are clothed with the garments of this abnormal nature? As a Man I come unto thee for Baptism, and not as a God. As a Son of Man thou art not entitled to withhold from Me the privilege of Baptism, as, being the Son of Jehovah, I cannot withhold from thee, the Spiritual Baptism, with which I have baptised thee. What thou owest to Me is now to be returned in what I now demand from thee. Proceed therefore with thy Holy Office, and baptise Me in the company of these Brethren who seek, with Me, the Holy Function."

172. Then John obeyed Jesus and continued with his Discourse, and afterwards Jesus was baptised in company with the Aspirants who were admitted that day by Baptism into the number of Neophytes of the Cross and Serpent.

173. And after Jesus was baptised, He came forth out of the river Jordan, and stood among the assembled Neophytes

and Disciples of John, and before the great crowd of hearers and Aspirants.

THE APPEARANCE OF EMMANUEL THE ANGEL OF
JEHOVAH; HIS DISCOURSE TO THE MULTITUDE.

174. And as He was standing, His eyes gazed into the Heavens, and His face lit up with a heavenly smile as He looked intently into the sky. And He beheld the Heavens dissolve in His sight, and the Circles of the Universe were plainly visible before His Spiritual eyes, and the circling path, that descended, like a spiral staircase, from the Throne of Jehovah, to the earth.

175. And He saw also the hosts of the Angels of Jehovah, the vast concourse of the Holy Paraclete, surrounding the dark sphere of the Astral Plane.

176. Then came forth one of the Spirits of Elohim, Emmanuel, the Great Hierophant, one of the Seven Great Hierophants of the Universe, and descended to the earth, though none beheld him but Jesus, until he appeared by the side of Jesus, in materialised form, as a Man.

177. Then all knew that an Angel had visited them, and they fell down on their faces and worshipped.

178. And the Angel spake unto the assembled multitude, and said:

179. "Men and Brethren, I am Emmanuel, who am sent from Jehovah to deliver unto you the message of Jehovah and of the Spirits of Elohim, who surround the Throne of Jehovah.

180. "Ye have this day witnessed the Baptism of our Supreme Hierophant, the Son of Jehovah, who hath laid aside the Dignity and Glory of His High Office in the Universe, and taken the Body of this Abnormal Race, making Himself subject to all the limitations and evils to which the Abnormal Race of Humanity is heir. Never before since the days of Enoch, the first Great Master of the Cross and Serpent, hath a Great Hierophant of the Universe descended from Heaven, and Incarnated upon the earth.

Enoch was the last Son of Jehovah to be born of woman and incarnated on the earth, and the first to enter the conditions of mortality as they exist in these abnormal days.

181. "Once in every Bi-Millennial Age of this earth's present Cycle of Existence, doth a Great Hierophant belonging to the Highest Hierarchy of Heaven, come to the earth, to usher in a new Æonial Bi-Millennial Age.

182. "Seven Great Hierophants are there, that, under Jehovah, rule over the Universe, one being the Supreme Hierophant, and the Son of Jehovah, eldest-born of all the Sons of Jehovah.

183. "Once previously, in the Beginning of the Adamic Race was Jesus the Supreme Hierophant incarnated; He was the first Great Master of the Square and Circle, in the days of the Sons of Elohim, the Highest Order of Human Being on the earth in Incarnate development.

184. "The Ages have rolled by in ordered succession, seven Bi-Millennial Ages have passed since the First Incarnation of the Son of Jehovah in this Cycle of earth-existence. Fourteen-thousand years have gone by—twice seven times two-thousand years—in which have been incarnated, in their order of Office, each of the Seven Great Hierophants of the Universe. And it hath come to the turn of our Supreme Master, Jesus, to Re-incarnate, and re-visit this earth, to usher in the next Bi-Millennial Age of this Cycle of earth-existence.

185. "This time the Great Master clotheth Himself not with the flesh of the ancient Race of Adam, that was perfect in human constitution, and perfect in purity and glory, the flesh that your original parents degraded by the Fall and first disobedience.

186. "He cometh into a corrupt earth, corrupt in its constitution, corrupt in its living inhabitants, corrupt in its environment; to live a life of abnormality, to die a death of abnormality.

187. "But His coming shall be for the Redemption of the earth, the Restoration of all things in the earth to their

former glory and purity. The coming of the Great Master into the Body of Abnormal Nature, bringeth the Power of the Great Master into Abnormal Nature, which will be communicated to all the earth.

188. "He will be the Centre of the Force of Attraction from Jehovah, that will bring to the earth the Aura of Heaven; the Seed of the Kingdom of Heaven that He will sow on the earth, which will grow and reproduce themselves and spread throughout the whole sphere, permeating it with the Elements of Life, Light, and Truth.

189. "In His Divine Nature He is the Son of Jehovah, the Supreme Hierophant of the Universe. But, coming in the Body of the Flesh, He put off the Body of His Celestial Glory, and made Himself subject to the conditions of abnormality.

190. "In His birth He was born of pure parentage, of a father and mother who had freed themselves from evil and corruption. Therefore did He not inherit any evil from His parents: only did He inherit the Abnormality, being born, not of Adamic perfection, but of Human imperfection and abnormality.

191. "In His past life He hath been obedient to all the conditions to which abnormal Human Nature is subject. He hath developed His Human Nature, in its four Natures, by the Cross and Serpent, and He hath been Initiated in and raised to all the Degrees of the Square and Circle, by which His Mind and Body and His Human Soul have been brought into conformity and union with His Spirit.

192. "Ye Initiates, Neophytes, and Aspirants, Disciples of John, who have followed faithfully in the Teaching of John, and have, by Repentance, forsaken the worship of God according to the corrupt following of the Jewish Religion, and are seeking, with steadfast earnestness to purify yourselves by Prayer and Fasting; ye are to hearken diligently unto all the words of the Master, who this day hath been baptised in the presence of you all.

193. "He will teach you in all the Truth of the Cross and

Serpent, and will open to your understanding all the Wisdom of Jehovah, even those Secret Mysteries which have been hidden from the world, and only known by the Magi and their followers and Disciples, who have been the faithful custodians of the Truth since the days of Ezra and Nehemiah, and the dispersal of the Great Synagogue.

194. "Ye shall follow closely the Path of the Cross and Serpent, taking the Steps as He shall teach them to you, and which His life will illustrate in symbolical manner.

195. "In naught is the Master different from yourselves in His earthly and mortal constitution, excepting that, in His birth and early life, His parents and guardians preserved Him in seclusion, and encompassed Him with Holy and pure environment, so that He conformed to that environment, and never knew sin.

196. "And for the purpose of His Spiritual growth and development, it was obligatory on Him to pursue the Path of the Cross and Serpent, which He did under the care of His Holy Mother, and Joseph, His father, guided and instructed by the Master of the Magi and the Spiritual Masters that were His Spirit-Guides.

197. "And whatsoever He saith unto you, in the course of your own purification and development, He will exemplify in His own life and conduct.

198. "On your account He will be all His lifetime subject to the disciplines of the Cross, under the power and dominion of Satan as the Great Hierophant of the Universe, and Master of Human Evolution and Destiny.

199. "By Satan as He will undergo Temptation and Suffering, and all His nature will be tested, tried, and proved, with all the same liability and susceptibility to succumb, through weakness, to every temptation or suggestion from the Evil Ones, whom Satan will permit to assault Him and entice Him to evil.

200. "By the power of His example, and by the illumination of your minds by His Teaching; by His fortitude and endurance, His faith and obedience, His patience and

gentleness; you will have before you, the most powerful incentive and encouragement in the pursuit of the hard and rugged Path of the Cross and Serpent which leadeth unto the Gates of the Heavenly Places.

201. "And He will be your Leader in obedience to the Cross, avoiding, on His own part, not one jot or tittle of the Law of development and purification, which He will teach you and instruct you in.

202. "Vicariously, and in your behalf, He will endure the Cross, despising the shame, and bearing meekly the humiliations of the Cross, the tribulations and persecutions, the afflictions and perils, and all the necessary Temptations of Satan. He will manifest before you the most Perfect Man, fighting and triumphing over evil in every form, and carrying with Him, in His own conquest, all ye who shall follow in His footsteps.

203. "In all your afflictions He will be afflicted, and the Angel of His Presence will support you and strengthen your faith and endurance. For what He can endure, and doth endure, before your eyes, it is possible for all, who believe in Him, and who follow in His steps, also to endure.

204. "In no wise is He differently constituted from yourselves. He is a Man, mortal and peccable, capable equally of the most perfect and consummate evil, as He is of the most perfect and absolute good.

205. "Only by His faith, His Obedience, His Submission, His Devotion, and His Love, will He overcome, and present before you the faultless character, the spotless and stainless nature of a Man, beset with temptations, but superior to all that shall tempt and befall Him.

206. "And such a Man may you all be, for in you lieth all the latent gifts and powers of the Spirit of Elohim, which is buried beneath your incarnate and abnormal constitution, with this difference, that your constitutions yet need purifying from the corrupt and Evil Aura which impregnate your entire nature. He never conformed unto the evil, but conformed only to the good.

207. "Though born into the family of the fallen Sons of Elohim, who are now the Evil Demons that hold this world captive, He hath retained, from His birth the nature and purity of His original parentage, the Sonship of Jehovah, which is also your own original parentage, though by heredity, ye are the offspring of those Evil Ones who departed from the normal life of the Sons of Elohim, and fell from their state of Human Perfection.

208. "He, in His own Body and Soul, hath raised His nature from the impure conditions of its present natural heredity, and restored it to that of its original parentage, and what He hath done, by obedience to the Cross and Serpent, ye also can do, by following in the Steps in which He will be your Guide and Instructor.

209. "Be it known, therefore, Beloved Brethren, that though your Master undergoeth for your sake, all the Temptations of the Cross, which are necessary unto your purification and spiritual perfection; it is not the case that, by such voluntary sacrifice of Himself, on your behalf, ye are yourselves exempted from the Cross. His purity does not bring purity to you, His sufferings are not, in any sense, a substitute for your sufferings; His death does not bring freedom to your Spirits.

210. "It is the duty of each one of you, Men and Brethren, to pursue the Path of the Cross alone, to work out your own Salvation. By your own exertions, your own fortitude, your own faith, your own obedience, your own submission, your own devotion and love, ye shall take each Step of the Cross and Serpent, in the same way as the Master shall take them, and with the same spirit of steadfastness and endurance.

211. "Ye shall endure faithfully and willingly, with Him, all the Temptations of Satan, who is the Great Artificer of the Universe, and called *Diabolus*, in ancient times, because he appeareth unto men as the Antagonist and Champion of Good over Evil, that, through Temptations, the Good may triumph over the Evil.

212. "To you he will appear often as the fiend of Darkness, the embodiment of malign and awful evil, of suffering, pain and wretchedness; the inexorable personation of despair, seeking at all times to imprison you in one of the cells of his fatal castle of despair.

213. "But unto you who have been enlightened, he is not a Giant Despair, but an Angel of Light, the Messenger of Jehovah to buffet you, to develop your faculties of obedience, of faith, of love, and of patience, and to test them in all their parts.

214. "For unto this point in the long course of incarnations, necessary for your devolution, and for the gradual eradication of the lower human and animal propensities of your past heredity, ye have passed through all the forms of evil, and have risen to the good.

215. "Ye are now constitutionally fitted to take, in this incarnation, those Steps of the Cross and Serpent that will perfectly purify and eradicate all the corruption and Evil Aura which still remain in your constitution, that your Spirits may be set free, and enter into conjunction and correlation with your Souls, Minds, and Bodies, and thereby ye may become one with Elohim, and conscious units in harmony and equilibrium with the Universe, from which ye have been separated since the Fall of the Adamic Race, your first parents, who Initiated the present human family from whom ye are descended.

216. "Since the time of the Fall of the Adamic Race, mankind has been passing through, and is, in the mass, still passing through, the course of unconscious devolution; part of the Cross and Serpent, by which, through many incarnations, the Souls of men are born in different states of humanity, until by many generations, they have eradicated the evil propensities and depraved appetites of the gross animal-human natures, which became part of their constitution through the original consanguinity of the Adamic Race with the lower rudimentary human races.

217. "Even on the ascending scale of your devolution

bath Satanah watched over your Souls, proving and testing their gradual dawning and development, as you passed from one stage to another of your constitutional development in the course of your incarnations.

218. "And Elohim hath led you, fortified and protected you, even when ye were, at different stages, plunged in ignorance, in barbarity, in evil and sin. For out of evil you have emerged into good; and each lifetime has been followed by a Purgatory in which you redeemed, by penances and services, the evil you wrought in each previous incarnation; and each Purgatory was followed by a Paradise of Rest, of Service, and of Instruction, in which ye learned, step by step, the Truths of your developing Souls, and the duties of your Souls and Bodies in your next incarnation.

219. "All unconscious and unreminiscent of the experiences of your past incarnations, Purgatories and Paradises, and of the lessons which each of such existences inculcated, ye instinctively carried out, though faultily and with many falls and mistakes, the dictates of your Souls, as they gradually awakened to the urgings of the Spirit.

220. "Oftimes, in your worst conditions, and your most abject bondage to corruption and barbarity, your Souls were more alive, more powerful of energy and demand; and the very urgings and appealings of your Souls for recognition and consideration, drove you into worse depravity of mind and body, which seemed to negative even the existence of a Soul at all.

221. "And the time hath come, with you, as with thousands of your fellow-men, whom ye shall convert to the faith of the Cross and Serpent, that ye are prepared in Mind, Body, and Soul, to take the Steps of the Cross and Serpent, and to cast off the last remains of corruption, depravity and evil, that ye may be formed again, by the Cross and Serpent, in the image and nature of Elohim, and, when ye have died, at the close of the present incarnation, to be born hereafter, in the Heaven of Heavens, a Son of Jehovah, and

to become one of the Elohim—your ultimate High and Glorious Destiny.

222. "Therefore, during this period of the Cross and Serpent, when ye are purifying yourselves by Prayer and Fasting, give diligent heed to the teaching and instructions of your Master. Follow Him in all things that He saith unto you, and that He doeth.

223. "Hearken not to the Syrens of Pleasure, of Fleshly Lusts and Appetites, of Sense-indulgence, of Intellectual gratifications. Seek neither ease, comfort, vain philosophies, culture of mind in earthly thought or knowledge; nor hanker after the many alluring attractions of Luxury and Dissipation, which lull the Souls of men in the sleep that ends only in Death, and awakens only in Purgatory to the Reality which had vanished in the illusions of the mundane and careless life of the world.

224. "By all these things are men drawn into the mazes of the Evil Ones, and encaptured by corruption, listlessness of living, indifference to the Soul, and the sleep of the Soul in the lap of thoughtlessness and self-indulgence.

225. "They are beguiled, seduced and bewitched by false philosophy, as if the aim and object, and the first duty of man is to seek the greatest repose and pleasure for the Body, and to allow the Soul only the spare moments and intervals of work and pleasure.

226. "Be not taken captive by these Evil Spirits, not taken unawares by circumstances that induce you to become lax in your attendance upon the means by which your Soul may be saved.

227. "Verily there is a by-path even from the threshold of the Seventh Gate, which leadeth to the Outer Darkness. Therefore let him that thinketh he standeth in safety and immunity take heed lest he fall.

228. "Only is a Great Master, who hath passed the Seventh Gate, and returneth to succour mankind, in the office of a Master and Prophet, safe and immune from falling into the wiles of the Evil Ones.

229. "It is essential for your perfect purification and spiritual development, that ye suffer the Temptations of Satanas, passing through every phase and form of temptation and purgation.

230. "If one flaw in his Armour of Righteousness be left unnoticed, unsuspected, that Soul is weak in all his constitution in the weakness of that one spot.

231. "And be not disheartened or driven to despair when ye do fall, or be overtaken in a fault. This is one of Satan's ways of proving to you the existence of your vulnerability. And when your Master rebukes, reproves and admonishes you on account of your faults and errors; even many which you never suspected or believed could have been present within you; be not dismayed, or unbelieving, but make confession of your sinfulness, and do the works necessary for true repentance.

232. "Be forewarned then of the method of your repentance, and of the Master in accomplishing it. Often He will be the instrument and mouthpiece of Satan. He will cause you to be scourged and chastened by evil circumstances, in the following of the Cross and Serpent.

233. "You will sink oftentimes into the lowest state, and life will seem well nigh at an end with you; you will be the heirs of sufferings, persecutions, misfortunes, mysterious fatalities, adversities and afflictions. Sometimes you will seem to have your Master to blame for their infliction, or yourself to blame, or some other cause to which you can attribute them, and on account of which you will have regrets and remorse, indignation or shame. Others will be too mysterious in their causation for any reason to account for them.

234. "Nevertheless it is Satanas, and the Paraclete, who are the true Cause, who rule all the minds of men, and the subtle Forces of Life and Activity, and influence men and circumstances in the performance of both Providence and Destiny.

235. "And if, by care and prudence, you seek to avoid

trouble in one way, and thus to evade the operations of Satanas, the God of Destiny, he will meet you another way, for Destiny can never be avoided or evaded. The Will of Jehovah is Supreme.

236. "But be of good cheer, Beloved Brothers, have Faith in Jehovah-Elohim, and in your Master. Fulfil your Pledge implicitly and blindly, of Faith, Obedience, Submission, Devotion and Love, which ye gave to Him in your Baptism.

237. "And he that endureth unto the end shall be saved."

238. And when Emmanuel, the Spirit of Elohim, had said these words, he vanished from their sight, and returned unto Jehovah. And unto some of the Initiates it was given that they should behold the Spiral Path which the Angel ascended, and the Hests of the Spirits of Elohim which accompanied Him.

239. Also they beheld the mighty hosts of Demons that flocked on either side of the Path, and that filled the space of the earth's firmament; and they saw the Evil Aura that filled the Atmosphere, of many colours and conditions, inclusive of the pure white currents of the Aura of Elohim, which were drawn by the irresistible attraction of the Master, and encompassed them on all sides.

240. Then they did rejoice and knew that Jesus was the Messiah, the Son of Jehovah, and their Great Master. And they fell upon their faces and did Him homage.

241. And they repeated their Pledge, in the presence of Jesus, and of John, that they would abide faithfully in the following of the Steps of the Cross and Serpent, and be the true Disciples of the Master.



CHAPTER III.

THE TEMPTATION OF JESUS IN THE WILDERNESS.

1. And when Jesus had been baptised, and the Angel had departed, the multitude of the Disciples of John, and of the Aspirants and Enquirers, came near unto Jesus, and requested that He should lead them into a quiet place and teach them the Way of Jehovah more perfectly.

2. They one and all presented themselves to Him to be His Disciples, and Pledged themselves to follow in the Steps of the Cross and Serpent, under His direction and instruction, forsaking all, that they might follow Jesus whithersoever He should lead them.

3. And Jesus spake unto them, and said :

4. "Brethren, I have this day come forth from the retirement and seclusion of my life, and shall no more return to the home of my childhood, or the business of my worldly calling. The way hath now opened, a people have been prepared, and I have myself been prepared also, and equipped in all my parts, for the Mission of the Cross and Serpent which I now commence.

5. "John, our Beloved Brother, the Nazarite and Prophet of Jehovah, whom Elohim called, prepared, and inspired, to deliver the Message of Repentance unto the Purification of the Soul from sin and evil; hath fulfilled his appointed work, and hath prepared my way before Me, turning the minds of the abnormal and sinful to the principles of normality, and creating in many hearts a desire for Regeneration and Redemption.

6. "He hath raised a large following of Neophytes, who have received the Baptism of Repentance, and of Aspirants who are being instructed for that Sacred and Solemn Rite, signifying so great a Step of the Cross, that Step which cannot be revoked except by great consequences of future suffering and grief to the backslider.

7. "The greatness of the work, which is evidenced by so large an assemblage now gathered together from all parts of those regions, is the highest testimony to the Greatness of the Soul that hath so faithfully performed his duty in the Cross and Serpent.

8. "For none but a Great Soul, a Master of the Wisdom of the Universe, could have raised such a community of Brethren, sworn, by the Sacred Emblem of the Cross and Serpent, to live the life of the Sons of Elohim upon this earth, in bodies constituted according to the abnormal nature of their fellow parentage, and in conditions so unfavorable to such a life.

9. "It is proof of two things that have attended his Ministry—first, that it is not by any Human Gifts or Powers that these things have been accomplished; for John came among you as a man of no great acquirements or parts, a plain, rugged and unlearned man, knowing only the Wisdom of the Magi, and the Truth of the Cross and Serpent in which his parents had taught him. But it was by the Spiritual Gifts which he had patiently and sufferingly acquired by the Cross and Serpent, by Prayer and Fasting, by privations and austerities, which he voluntarily undertook when he first entered the wilderness as a Nazarite, and which he patiently underwent during the past years of toil and wandering.

10. "And secondly, it is a proof of the heroic stoicism and self-abnegation to which John had attained, that he now can present to Me so large a following of Brethren imbued with his noble, heroic and pure spirit.

11. "Let Me speak further and more fully unto you concerning the nature and character of a man who hath become a Great Soul. It is a term that is not merely a general title given unto any man of particular heroism and wisdom. Of such men there are many in the world, and many, of all ages, whom the world rightly characterise as 'Great Souls.' But these are not entitled to the term in its specific and particular signification.

12. "The title of Great Soul belongs only to one class of men, who are they who have reached a state of nature and constitution which raiseth them above the conditions of the world, and makes them superior to the abnormal state of their inherited natures.

13. "A Great Soul hath destroyed and slain the Flesh, and hath purified and developed his four natures—the Spirit, the Soul, the Mind, and the Body. Now the constitution, besides being fourfold, is likewise twofold, that is Soul and Body.

14. "Mankind generally is dominated by the latter, the Body, which claims the greater part, and in most cases, the whole of man's attention. And the Soul dwindles by neglect into a very small compass, and exercises little or no control over the Body.

15. "But a Great Soul is one who hath, by great severity of austere living, by incessant self-abstinence and asceticism, removed the Body from its dominion, and established upon the throne of the Will, the Soul, and obeys only the dictates of the Soul, and only permits the Body to live at all as the vehicle and medium of Soul-consciousness.

16. "But the Soul is the vehicle of the Spirit, or God-Ego, of the man, and the Spirit is the vehicle and medium of Jehovah-Elohim, and therefore when the Soul gains the dominance of the Body, then the Spirit is liberated, and can communicate to the Body (which includes the Mind) all that it receives as the vehicle and medium of Jehovah-Elohim.

17. "Therefore when a Soul has restored itself to its normal position as the Master and Sovereign of the Body and Mind, the latter are made the vehicle and depositary of all the Powers and the Wisdom of the Spirit, which is no more and no less than the Power and the Truth of Jehovah-Elohim, embracing all the Power and Wisdom of the Universe.

18. "Now the Mind and Body are the sole seat of Human Consciousness, Thought and Activity, and therefore, when

a man has reduced his Mind and Body to subservience and communion with the Soul, the man becomes one with Jehovah, the Centre of the Thought and Power of the Universe.

19. "He becomes a Great Soul, a Master, a Perfect Man, and the perfect vehicle of the Mind and Will of Jehovah-Elohim.

20. "Such a man hath Power over all the Forces of Evil or of Good in the Universe, and is possessed of a Wisdom that transcendeth all the knowledge and learning of mankind, as the light of the Sun transcendeth the light of a candle. He is a 'Wise Man,' whose Power and Wisdom none can surpass or resist.

21. "And such a man is John. He hath attained unto the Powers and Attainments of a Great Soul, and is a Master in the Wisdom of Jehovah.

22. "By no mere intellectual training, by no special gifts or natural talents and aptitude, hath he attained, but by the sheer powers and intrepid fortitude of a courageous Spirit, hath he slain all his affections and lusts, and brought within the grasp of his iron Will every appetite and propensity of his abnormal mortal nature.

23. "He hath exercised every principle and rule of the Nazarite, hath lived a life of perfect obedience to the Laws of the Cross and Serpent, and having made himself the complete Master of Himself, purifying and keeping himself pure from Evil Aura, by Prayer and Fasting and by labours and sufferings, he hath become a perfect Medium between Jehovah-Elohim and Man.

24. "He is the perfect Man that ye all aspire to become, and which ye shall all become if ye do as John has done, and follow in the Steps of the Cross and Serpent, in which it is now my office to conduct you.

25. "Ye shall now, for a certain period, separate yourselves from your fellow-men entirely, and retire with Me into the Wilderness, those of you who have been baptised,

and are Initiated into the Second Degree of the Cross and Serpent.

26. "Ye shall take nothing with you, no food, no money, and no means of comfort for the night. Ye shall remain each apart from his fellow, in Prayer and Fasting, eating only the honey and locusts and roots that ye shall find in the wilderness.

27. "Ye shall remain there with Me for forty days, when ye shall then return unto your homes, and wait for the directions that I shall give you for your future procedure.

28. "This period of Prayer and continued Fasting is a necessary part of your purification, and the development of your spiritual natures. In no other way than by undergoing these tests of your endurance, your fortitude and your faith, can ye subjugate your natural propensities and appetites, or bring your Body into obedience and submission to your Soul.

29. "All ye who aspire to become Great Souls, and to hereafter attain the Degree of a Master, follow Me into the wilderness, and undergo temptation at the hands of Satan, the Spiritual Master of your Destiny and development.

30. "Though at present none of you are arrived at that Degree which admits you to Conscious Communion with Elohim, and are therefore bereft of all the consolations of that blessed experience, seeing that your Mind and Body--the means of human consciousness--are still dark and insensible to the Spiritual Voice and Touch; yet your Souls are now in Communion with Elohim, and the pure and potent Aura of Elohim will surge through you, through your Spiritual and Mental veins, and ye shall be conscious of that benign Aflatus which will suffuse your mind with Light, even when unconscious of the Spiritual Presences, and your mind and body are surrounded with impenetrable darkness.

31. "This course of temptation will hereafter result in the transformation of the Spiritual Aflatus into the Conscious Realisation and Communion with the Spirits of

Elohim, which is the ultimate purpose of the Cross and Serpent.

32. "Meanwhile, think not that ye shall be without the Conscious Realisation of the Presence and Voice of Elohim, for, as ye had their Presence and Voice in the Mediumship of our Beloved John, so in the Mediumship of Me, your Master, ye shall have the same realisation and consciousness, and in a greater measure.

33. "And herein is the necessity of your present state, that ye are to *believe* in Me as the Medium of Jehovah, as the Voice of Elohim, as your God, the Representative of the God of all the Universe.

34. "A great test of your faith is thus given unto you, to believe in Me, a Man like unto yourselves, with natural human idiosyncracies, frailties, and peculiarities; a very human being, with very little personal attractiveness, a very little of those greatnesses and excellencies of manhood that commend men generally to the world.

35. "Some of you are better-looking, finer personalities, than I am; some are more cultured; some more muscular; some more intelligent and spiritually-minded, as men estimate these qualities.

36. "But such as I am, ye are to believe in Me for all that I claim to be, and that is asserted of Me. And believing Me to be the Son of Jehovah, the Supreme Hierophant of the Universe, the Christ of Jehovah; ye have no need to lament because as yet, ye can not dispense with my Mediumship, and be your own Mediums between Jehovah and yourselves, which ye shall be when ye attain to the Degree of Adeptship, having taken all the Degrees of the Cross and Serpent, and are able to take the greater Degrees of the Square and Circle."

37. And having said these words, Jesus removed Himself from the presence of the multitude, and departed into the Wilderness alone.

38. And all the Neophytes that heard Him also obeyed His instructions, and separated themselves from one

another, as they journeyed into the solitude of the Wilderness of Judea.

39. And the Aspirants and Enquirers assembled from all the regions of Judea, and from beyond Jordan, dispersed, and with exaltation spread abroad the wonderful things they had seen and heard; and it was noised abroad that the long-expected Master had appeared and had been baptised by John.

40. And John returned from the Wilderness and preached in Jerusalem, proclaiming the Advent of the Christ.

41. Then did the tidings reach the ears of Herod the King, and he sent for John, and questioned him concerning the words that had been reported to him.

42. But John stood boldly before the Royal Sensualist and rebuked him publicly and openly for his wrong-doings, sparing him not in his open and blunt denunciations.

43. And Herod was much incensed at the boldness of the Prophet, and meditated putting him under arrest as a malefactor, and ridding himself of his accuser by death.

44. For, among other things, John had made a public exposure of Herod's adultery with Herodias, the wife of Philip, his brother, which, though well-known in the circles of Jewish Society, was preserved a secret from the public, for security's sake.

45. And at this time, the Chief Priests and Elders of the Synagogues, trembled exceedingly at the boldness and audacity of John, who had not spared them from the exposure of the abuses of the Priests, their hypocrisies, extortions, and secret debaucheries.

46. And, in a panic of fear, they appealed to Herod to arrest John as a disturber of the peace and a conspirator against the realm of Caesar.

47. This fitted in well with Herod's private wishes, and he immediately had John put into prison, having now no fear of a popular disturbance, having the Priests with him in the act, and knowing that the people were under the dominance of the Jewish Hierachy.

48. Then did Jesus enter upon a course of Prayer and Fasting, alone in the Wilderness, communing with His Spirit, and with the Spirits of Elohim.

49. And He fasted for forty days and forty nights, partaking only of the sparse food that grew in the Wilderness, and drinking the water that ran in the brooks.

50. Day and night He spent in Prayer, with occasional brief intervals of sleep. He communed continuously with Elohim, and received from Elohim the instructions and forecast of His life, and of the events which should hereafter result from His Ministry.

51. As in a revolving picture Jesus saw the rolling periods of time that should follow His own life and passing away, and the future history of the earth in all its many changes and developments.

52. Unto Him was revealed all that should follow from His own life and Ministry, and He was instructed in all that should befall Him, even to the culminating point of His death, His Resurrection, and His Ascension, and the history of the Church that should be raised up, from the time of its rise to the end of time on the earth in this Cycle of its existence.

53. And Jesus remained in an ecstasy of communion and prayer during His forty days and nights of Fasting, and so absorbed and preoccupied did He become that He neither thought of the lapse of time, or of the demands of Nature, eating nothing, and drinking nothing during the whole of that time save an occasional morsel of honey, or a fruit, which He took in a state of unconsciousness of what He was doing.

54. Nor did He, during the whole period, feel any discomfort from excessive hunger, being sustained, as men are, in the state of ecstasy, by the power of Thought-Aura pouring into Him from the Spirits of Elohim who were in His company.

55. And the greater part of this time the Soul of Jesus was sundered from its bodily tabernacle, and ascended into

the Heavenly Places, where He communed personally with Elohim, and received from Elohim, in spiritual language the teaching and instruction that were given to Him.

56. And when the forty days and nights were over, Jesus aroused from His ecstasis, and resumed the natural conditions of His mortal life, returning to the consciousness of the feelings and sensations of His mind and body.

57. Then Jesus felt very weak and hungry, and His body suffered acutely from the long abstinence from food and nourishment. And He longed for bread to satisfy the pangs of hunger, and to give Him strength to move.

58. And in the extremity of His weakness and suffering, Satan came unto Him and tempted Him, appearing unto Him in His glorious form of an Archangel, radiant and benign.

59. Now the communications which Jesus had received when in ecstasis were received not in His Physical Brain-consciousness, but in His Soul-consciousness, and they only impressed the Brain-consciousness in a partial and general realisation, but not at all in any detailed remembrance of what He had heard and seen.

60. Such Spiritual communications cannot be received into the Brain-consciousness except by gradual conception and assimilation, when the Thought-Cells, as they are gradually conveyed from the Soul-consciousness to the Mind-consciousness, and from the Mind-consciousness to the Brain-consciousness of the body, are generated in each, and overflow finally into the Physical Brain-consciousness.

61. And this is a work of time, for in the abnormal constitution it is impossible for the Brain-consciousness to receive at one conception all the thought and knowledge that the Soul receives from the Spirit.

62. And Jesus, being subject to the limitations of the abnormal nature, was conscious in His Mind only of a general impression and memory of all that He had received during His forty days of Fasting and Communion with Elohim, as one is conscious of the memory of a most

beautiful and elaborate picture, the whole design and conception of which is taken into the mind, but its detail and full meaning is not grasped with clearness.

63. Therefore Jesus had only a partial sense of much that had been told Him by Elohim. And when Satan appeared in the form of his Celestial character, as an Archangel, as Jesus had seen him even but a brief time back, when, in trance, His Soul had visited the Heavenly Places; in the weariness and faintness of His condition, He groaned within Himself, and wept, in the realisation of His loneliness and weakness, His human limitations and disabilities, as He contrasted Himself, in His present human abnormal constitution—the dwarfed and depraved Body of the fallen human family—with the lofty and transcendent glory of His Celestial Form, of which the appearance of Satan reminded Him.

64. And He was plunged into a great darkness of despondency and despair. The human sensibilities rose up and bedimmed His Spiritual consciousness, and darkened all His mind and Soul. Even so that He seemed to lose the recollection of His Divine Personality, and viewed Himself only in the light of His present abnormal human conditions, as if He had never known any other, and that He never should know any other.

65. The distance that lay between the Celestial and the Terrestrial became so infinite, that all recollection and consciousness of the former was swallowed up in the bitter and painful realisation of the unhappy conditions of the latter.

66. And for a time His mind became beclouded so that He forgot even the remembrance of the mission for which He had been born of abnormal human parentage to accomplish, and only did He feel the excessive weight of weakness and impotence that pressed His Great Soul into nothingness and caused Him to feel Himself to be even worse than a man, a very crawling and despicable worm that only crawleth on the ground, and can neither think as a man,

fly in the air as a bird, nor appear radiant in joyous form as a butterfly.

67. He forgot too that all creatures, from the bird to the man, and from the man to the God, had once been worms, and that even a worm had a Soul that hereafter should ascend in evolution to the highest degrees of cosmic being. He forgot also that a worm, which has never been anything better than a worm, and is ignorant of any future destiny in evolution, is perfectly happy and contented with its lot whilst it remains a worm, even when it is surrounded with countless varieties of nobler types of creatures, which it knew not that it should hereafter become.

68. And Jesus ruminated disconsolately, and sat for a long time in the darkness of a great despondency, His mind incapable of rising above the present clouds and of seeing beyond the present experiences, after that the vision of Satan as that had appeared unto Him had departed from Him.

69. Then did His Soul rise again within Him, and His mind recovered the illumination of His Spirit, and He bethought Him of the Truth that had temporarily slipped from His memory, and of the great mission that He had been born into the world to fulfil.

70. And He rose up, as a giant refreshed with wine, and the despondency left Him, and He was again endued with courage and faith.

71. And He said within Himself: "Why art thou cast down O my Soul, and why art thou so disquieted within me? I will put my faith in Jehovah, and rely only upon Elohim, and my hope shall be turned into certitude, my fears into triumph.

72. "I will bear the Cross of suffering, the humiliation, the pain, for will not all that I am called to endure be to Me as nothing, in comparison with the joy that will be mine, in beholding this unhappy Fallen Race, whose contemptible and gross body I bear, restored to the life and constitution of their original Divine Nature, from which it

hath fallen by the disobedience of those faithless men who degraded the nature of the Sons of Elohim to the very lowest state of depravity.

73. "My own sufferings, which I shall endure in this lifetime, in behalf of mankind, are as nothing compared with the cumulative suffering that mankind has endured in the past ages, since the first Rebellion and Fall, or with the suffering which mankind endures at the present time, surrounded as this world is with the Outer Darkness, the abode of the Malign Spirits of their original fallen and depraved parents, whose presence has made this once fair and noble Sphere the charnel-house of corruption and misery that it now is.

74. "Need I any more to stimulate Me to courage and endurance than the spectacle of all this great waste, of barrenness and sterility of all good, this mass of humanity grovelling in the filth of Sensuality and ignorance, and lost to all the ennobling and purifying environment of Elohim, which the demons have usurped and substituted for their own corrupt and tyrannous despotism?

75. "If by leading the race of a regenerate people, by shewing the way of the Cross and Serpent in my own life and teaching, I can in the end change the environment of the earth, restore to mankind the panoply of Elohim, and drive back into the Outer Darkness the vast hordes of dark and malignant Demons and Fiends, which possess and control humanity, deluding, deceiving, and corrupting the race, that fell originally from the image of Jehovah, and is capable of so speedy Restoration and Redemption; and if, by bringing once more down into the earth's zone, the Omnipotent and Benign Panoply of Jehovah—the Paraclete—now so impotent and powerless to aid or save men, because of their ignorance, egotism, and demon-drugged state of illusion and depravity; then indeed will the joy that such a conquest will bring, be an infinitely greater compensation for all the sufferings it involved, than were my foolish wish to be granted, and I were restored to

the Throne of my Father in Heaven, and the world were left to perish from the disease which has overtaken it.

76. "Is not the purpose of the Cross and Serpent, for which I had no need in my own nature, but which, in taking the form and constitution of the children of the disobedient and fallen Race of Adam, (whose Spirits are the Curse and Darkness of this evil age) is made subject to the necessity of obedience to the Principles and Laws of the Cross and Serpent; to restore unto this Race this lost heredity, and to wipe out the interposing heredity of the abnormal constitution of man?

77. "Why then shall I shrink from the Temptations of my Soul, Mind, and Body, seeing that, by my example, and by the power of my perfect Spiritual nature, made perfect by the Cross and Serpent, I shall bring to mankind the Truth and Power of Salvation, and save the world from the nemesis of the Demons that hath fallen upon it?

78. "And although I have never known Sin or Evil in my own nature, having been so carefully preserved in my youth from any evil environment, with which all mankind is surrounded, and to which they are all their lifetime subject; it is by no merit of my own, that I have been so preserved, but by the happy and benign circumstances of my parentage and upbringing that I have been spared those sufferings which spring from impurity and corruption, and from those temptations of the Cross and Serpent in my own flesh, which are necessary for purification.

79. "And it is for Me to suffer these very temptations and afflictions of the Cross and Serpent, for the sake of these Brethren, as their Leader and Head; for if the Head is exempt from Temptation, how can the Body suffer; and if the Body be diseased, although the Head be whole, yet must the Head suffer, even more acutely than the Body, for all feeling and sensations are made conscious in the Head.

80. "And the Head, being not only the centre of consciousness, but also the centre and source of healing and purification, then is it essential that the Head be the first

object of the healing and purifying processes, by which their benign influences may be communicated to the members.

81. "For this reason it is true what the Prophet Isaiah hath said concerning Me, and all Masters of the Cross and Serpent who shall succeed Me: 'Himself bore our infirmities and carried our sicknesses,' for whatever evils that mankind suffer from, their pain and effects fall upon Me, and through Me, the Head, do all the Members obtain healing, life and restoration.

82. "For through the mediumship of the Head do the Aura of Elohim pass to the bodily members; and through Me must health, wisdom, and power come unto all who come unto Me for healing, life and restoration.

83. "And verily I am the life of the world, and for the world I give my life, even unto death, that the world may be healed and saved."

84. Then did the Spirit of Jesus revive within Him, and the darkness that had overwrought His Soul departed. And His sense of hunger and physical weakness became insupportable, and, in His suffering He cried out, longing for bread to stay His hunger.

85. Then came an Evil Spirit, whom Satan permitted to approach Him, and to speak unto Him, and said: "Thou art the Son of Jehovah, and Supreme Hierophant of the Universe. Canst thou not then exercise thy powers, and command the Forces of Nature that they shall, according to those Laws which thou knowest, convert the elements, of which these stones are composed, into bread? What is easier, since bread and stone are constituted from the same elements, and a word from Thee, the exertion of thy Spiritual Gifts, can perform in a moment all that Nature takes so long a time in executing. Come now, and satisfy thy hunger by one little act of thy Spirit's powers.

86. "What need is there for all this waste of pain? Thou art alone. There is none to see Thee, none to behold thy fortitude, nor to profit by thy example. None will be

the wiser for thy caring for this Body which hangs a clod upon thy Spirit. Be sensible, and having the power over Nature that thy ignorant fellow-men possess not, use it for thine own creature comfort. Thou canst as easily turn stone into bread as water into wine."

87. And Jesus listened a while to the voice of the Evil One, and pondered in His mind, for the voice spake with such reasonableness, and appeared so similar to the voice of His own Soul, that for some moments He was deceived. Then He perceived that Satan was beholding Him, and recognised the Temptation of Satan in the words that had come into His mind. And He recalled the words of Moses, the Master of the early Israelites, and He spake unto Satan, and said :

88. "O Satan, I know thy craft and subtlety, that your purpose is, not to lead Me astray from the Path that I must pursue, but to test my Faith in Elohim, and I perceive the Evil Ones in this thought that entered my mind. But you knew that I should not yield to such a device. For do I not know that Elohim is with Me, and were it the will of Jehovah that I should do this thing, I should receive the word of Elohim bidding Me do it. But is not this one of the necessary sufferings of the Cross, and have I not been directed by Elohim to subsist on nothing but the sparsely scattered provisions of Nature, in this Wilderness? Therefore I know that Elohim never giveth contradictory messages, or goeth back upon His own word and commandment. And when the Israelites were undergoing their Temptations in the Wilderness, Moses said unto them : 'Man subsisteth not by bread which satisfieth the body only, but by the Aura of Elohim, which entereth into his Soul, whilst he hearkeneth unto every word which proceedeth out of the mouth of Elohim.'

89. "And verily have I been fed and sustained by the Bread of Heaven during these forty days, insomuch that I sought for no other food, and never thought of it until my Soul ceased from direct communion with Elohim in ecstasis,

and my body resumed its natural functions. Only then did I feel hungry and weak.

90. "The substance which has sustained Me these forty days without food, will support Me unto the time that I shall leave this Wilderness and obtain bread."

91. Then Jesus fed Himself with the food of the Wilderness, and afterwards fell asleep. And being entranced, His Body was etherealised by dematerialisation, and was conveyed unto the Temple in Jerusalem.

92. And He beheld the Holy City as it lay beneath, and contemplated long and silently. He watched the teeming multitude of all sorts and conditions of men, who filled the City; the great mass of toilers and sufferers who, rich, or poor, were struggling one with another in the everlasting struggle, the unnatural condition of social life, which persists and constitutes the uniform life of mankind.

93. He beheld the Rich and Opulent, in the enjoyment of the good things of this life, careless, gay, grasping and niggardly, a class apart from their poorer brethren, by whose labours they were mostly enriched and enabled to dwell at ease.

94. Then, in close contiguity He beheld the vast areas where dwell the poorer classes, thickly crowded in unhealthy and closely-populated quarters, the workers and toilers, the suffering and diseased, the beggars and criminals—all the great mass of humanity who live by labour, beggary, crime, and on the vices, the indulgences, and the debaucheries, of the rich.

95. And His heart went out for these people, to the poor and suffering, the vicious and criminal, and He pitied them deeply.

96. He knew and felt their secret sorrows and pains, silently endured and often uncomplainingly. He knew the secret suppressed sobbing of suffering women, labouring in the cruel conditions of childbirth, and toiling with care and distress to protect their children from poverty, pain and evil.

97. And He knew the hearts of the patient labouring men, who, for the smallest pittance of wages, by which they were expected to maintain their families, and strove to provide comfort and happiness for their wives and children; gave their time and strength to the rich merchants and manufacturers, whom their labours and poverty made rich and opulent.

98. He had pondered during the past years of His life, when He Himself laboured in the carpenter's shop, over the conditions of life, and its many abuses and anomalies, marvelling at a state of things that made it possible for the human race to have become so separated and disjointed, that one class lived only to serve another class, in poverty, servitude, and unceasing drudgery; and the other class only lived and took pleasures and luxuries at the expense of the majority of their fellow-men, who were born to be their slaves.

99. Jesus knew what were the true conditions of life, what was the normal state of being, His memory recalled those distant and forgotten pre-historic Ages, when all the races of men were Brothers one of another, and the Adamic Race, the Highest, Noblest, Wisest Beings that lived on the Earth, were unto the Lower Races, their benign and best Providence, and the most beloved and revered of mankind. And the Lower Races, and all the different Orders of the Adamic Race, served one another as Brothers and Friends; and no distinctions of birth, riches, education or social position so much as were thought of in these Best of Days.

100. Such distinctions as existed were distinctions of Spiritual Attainment, Development, Dignity and Office in the Hierarchy of Elohim, but they never produced one single suspicion of the conditions of Society that exist between race and race, and between class and class.

101. To Jesus the customs of class-distinction, framed on social and religious ideas that were the result of the Egotism, Greed, Pride and Sensuality of mankind, and were nour-

ished and supported by the institutions of both Religion and Government, were abhorrent.

102. He grieved and waxed indignant that men took it all so easily and contentedly, the downtrodden and poor, bearing their state with little more than an occasional murmur, and meekly submitting to the superiority of riches, education and birth, which existed only on their own labours and subservience.

103. He marvelled that so few suspected that these conditions were abnormal and wrong, and that none bethought them of a possible solution to such a Mystery of life as the disparity of the classes; and that it occurred to none to seek it in the true line of reasoning, and find it in the fact that man was not in a state of normality in his very constitution.

104. Also Jesus knew, and wept bitter tears over the spectacle of the seething mass of mankind given up to crime and vice, driven to these evils by necessity, forced by circumstances of birth and environment into a life which their Souls loathed, though inured to the conditions, and ignorant of any escape from them, through long habit, and heredity.

105. Even though Jesus knew that these evils of life, which He abhorred and condemned, always worked in time, their own cure and abatement by natural evolution, and that Souls in one incarnation were reborn in the next incarnation in conditions improved by the experience gained in previous incarnations, and Purgational and Paradisaical periods; yet the fact remained that these evil conditions were not perpetuated by necessity, and that Improvement and Purification in the race was possible in a few generations if mankind would turn to Elohim, and seek with all their hearts the environment of Elohim.

106. For the environment of the Demons and the corrupt Aura of the Demons, to which mankind conformed, and which was the cause of all the evil in the world, could be displaced, and the environment of Elohim take its place, if

mankind universally sought Elohim, and pursued the Path of the Cross and Serpent.

107. But so long as mankind were content to live in the abnormal condition, and to conform to the Demon-environment : or remained ignorant of the True Way of Deliverance, then so long would mankind remain in the present condition.

108. And Jesus reflected deeply upon all these things, and wept for the people who walked in darkness, and also were under the rule and dominance of the Wicked Ones.

109. And when He beheld the Temple beneath Him, and the people passing in and out, and performing the rites and sacrifices, which the Priests imposed upon them, and the clouds of smoke that ascended from the burnt-offerings of living creatures offered in sacrifice on the altar, for the putting away of Sin and Guilt, His Soul cried out in indignation and wrath, against the Priests who thus, in pretending to put sin away by blood-sacrifices, only added to the evil by fostering a false peace and happiness, which the people sought in the only manner that they knew of to attain it.

110. For whilst men brought offerings of bulls and goats, and heifers and pigeons, to propitiate an outraged and angry God, imagining that, by so doing, they were purifying themselves, how could they seek purification from Sin in any other way? And if they supposed that Sin could be only washed by daily cleansing, how could they seek that radical purification which would do away with the need of daily sacrifices for cleansing?

111. And He saw the great Jewish Hierarchical fraud, in all its naked corruption and deception, which had continued from the days of Rehoboam, who first caused the departure of Israel from the Path of the Cross, and its reinstatement, after the death of Ezra and Nehemiah, by the false Sanhedrim, who eliminated the Truth from the Sacred Writings, and handed down to perpetuity the opinions and fraudulent Scriptures of the Pentateuch and the Talmud, which perpetuated the gross superstition of Atonement, by shedding the blood of helpless and innocent animals, and

turning the House of Prayer and Communion with Jehovah-Elohim, into a Charnel-House and a den of merchants of sacrificial offerings, of extortioners, and sacerdotal thieves.

112. These and many more reflections passed through the mind of Jesus, as He remained, in Spirit, on the parapet of the Temple, and He spake thus unto Himself, saying:

113. "O Jerusalem, great and prosperous City! City of historical renown, of ancient greatness! The City of Solomon, the Father-King of Israel, in whose time men loved one another according to the truth of the Cross and Serpent, when there was none that suffered hunger, none who stole, none were cruel, tyrannous, extortionate, or unjust, none sank into vice and debauchery. When all had all they desired, for Soul and Body; when there were no class-distinctions, or rivalries, no jealousies or inequalities of the people; when men did not prostitute their women, but maintained them in honour and happiness, and brought up their children in conditions of purity and spiritual light.

114. "Then did all men live happily and harmoniously, serving Jehovah-Elohim, and loving their Father-King, their Master in the Cross and Serpent, who taught them and led them in all the Wisdom of Jehovah and the Universe, establishing the reign of Perfect Happiness, Perfect Peace, and Perfect Freedom from all evil.

115. "How art thou fallen, O Jerusalem! Unto what a degradation hast thou come! Even so low, that, to serve Jehovah, and to follow the Path of the Cross and Serpent, men must come into this barren wilderness, instead of repairing to the most noble of all the Temples of the earth, which Solomon built for the purpose of the rites and ordinances of the Wisdom of Jehovah, and for the teaching and purifying of the people from their evil, and the development of their Spiritual natures according to the Principles of the Cross and Serpent.

116. "And this Temple on which I am now standing, what is it? the monument of a guilty man's licentiousness, and a standing memorial of a peoples' corruption and super-

stition; the edifice of Herod the King, for the performance of the false rites of Baal, under the disguise of a spurious worship of Jehovah; the scene of the daily martyrdom of the sacrificial victims, immolated on yon high altar; of mere merchandise of Souls for filthy lucre, and for the fattening of licentious and sensual Priests, out of the ignorant offerings of the poor and deluded; this Temple of perjury, apostasy, and Demon-worship, erected on the most sacred foundations of the Holy Temple of Jehovah. The profanation of the most Sacred Site by the most abominable superstition!

117. "And what am I here, in this dark world, to accomplish? What insuperable task is this that lies before me? Verily this Augean Stable I am charged to cleanse, a task compared with which the Mystical Twelve Labours of Hercules are easy. And verily am I not sent into this unholy and putrid Sphere, to fulfil that Sacred Emblem of the Master's duty, to perform those Twelve Labours, and to show mankind how every man may become an Hercules, and, by the Twelve Degrees of the Cross, may purify his nature, that he may pass through the Seven Gates of the Serpent?

118. "Yet do I stand here, and contemplate those Twelve Tasks, each one harder than the other to perform, and say within myself: How can I, with my weak body, and human weakness, accomplish this work? Truly is it a superhuman task, to turn the hearts of this people so low sunk in the sleep of illusion, of vanity and conceited ignorance, self-sufficiency and pride; and those of these people whose Souls aspire to the truth, and would be led in the way of the truth, but are misled, like ignorant sheep, led by false shepherds, more steeped in ignorance and superstition than themselves.

119. "The whole nation of Israel is enchained in the dungeons of illusion, bolstered up by a Priesthood and a system of Religion, which all fondly and ignorantly believe to be the ancient faith of Moses, blind to all its contrary

evidences, its immoral contradictions of the first principles of Truth, Justice, Humanity, or Divinity.

120. "They vainly suppose that, because they are the descendants of the Spiritual Race that sprung from their ancestor Abraham, they are therefore the true seed of Abraham, and the only true Israel of Jehovah; and that their monstrous system of worship and their licentious and corrupt hierarchy, their cruel code of sacrificial, moral, and social laws, based on the lowest barbarism, and the survival of the greatest and grossest superstition that has ever been conceived, is the true and only faith of Jehovah, and the uncorrupted following of the most Sacred Law of the Cross and Serpent, which Moses, the Master of the true Israel of the faith of Abraham, inculcated in the Wilderness of Sinai.

121. "A people that have for many generations been steeped in this heresy and lie are not easy to convert to a truth that is such an opposite extreme, that runs counter to every tenet, doctrine, and practice of this much-vaunted and plausible Judaism.

122. "And a proud, hypocritical, and opulent Hierarchy, with its vast army of Priests, most of them deceivers; who dominate the people, and keep them under the spell of their false creed, the notion of an angry Deity, needing to be daily appeased by the blood of His creatures as a substitute for their own everlasting perdition; preying upon their superstitions, their consciences, their susceptibilities, and indulging their fears by threats of Divine vengeance, by excommunications and penalties for unconfessed and unatoned wrong-doing; thereby reaping a continuous golden harvest, on which they lead sensual and luxurious lives, straining at the gnats of peccadilloes in their victims, and swallowing the camels of licentious and sensual sins in their own lives; what is one man, poor, weak, despised, against such overwhelming forces against Him?

123. "Also a social and political system of class-despotism, class-pride and exclusiveness; of military rule, and

tyrannical domination ; of poverty maintained and perpetuated by false modes of living, and still falser codes of conduct ; of crime and vice, disease and suffering, generated and fostered by the whole system of government and social customs ; a system in which the masses are kept in servile slavery, crushed by poverty into submission to the most inhuman and vile conditions of subjugation to the rich, who live by the slavery of the poor, emasculated by necessity to the servitude of slaves.

124. "The vices of the rich and influential, fed by the poverty and dependence of the poor, have thereby created that sad army of harlotry and crime, who have no other means of subsistence but prostitution, theft, and beggary.

125. "O my Father! my Father! this task is more than I can accomplish! It is beyond my powers. To undo so great a work of evil, a work that has grown from generations of inherited corruption and ignorance, that is the offspring of centuries of universal deception and fraud ; is more than one weak man can achieve, who has nothing to commend Him to notice or credence, and has every obstacle of disability, poverty, obscurity, prejudice, and hostility, to surmount!"

126. Then Satan as came again into the vicinity of Jesus, as He still remained on the parapet of the Temple, and an Evil Spirit, by his permission approached, and spake into His mind saying :

127. "Thou art the Son of Jehovah, art thou, the Supreme Hierophant of the Universe? How knowest thou? Thou camest into this world by natural generation, thou hast only thy faith to rely upon for the truth of this assumption, and thou knowest how easy it is for a man of strong imagination to be carried away by imagination, or to be deceived by Evil Spirits, and made to imagine the most absurd delusions. Who ever heard before of a Son of Jehovah, a Spirit of Elohim, coming into the world in such conditions of mediocrity and obscurity, as thou? Solomon, the Great King, was a King's Son, and Moses was a man

of prominence in his adopted country; Joseph also rose to distinction in Pharaoh's Court, and all the Prophets and Patriarchs were men, if not of substance, of popular respect and notoriety.

128. "But thou, what art thou, an humble carpenter, by trade, one of those 'slaves' of whom thou spakest, a mean man, obscure, mediocre, leader of a rabble of thy own class. Dost thou not see that thou art a deluded monomaniac, and possessed with an Evil and Lying Spirit? Yet, what canst thou do to retrieve thyself? Thou canst not return to thy home, and take up the thread of thy life there, where thou hast broken it; to be the commiserated and patronised object of thy brethren's and thy neighbour's suppressed contempt. Thou must go on with thy pretensions and end in a fiasco; or there is one other alternative. Better far to evade the shame and humiliation of thy certain failure to realise thy pretensions, by putting an end to thy life, and cast thyself over this parapet, and suffer thyself to be dashed to pieces on the distant pavement. And if thou art truly the Son of Jehovah, then, that thy destiny be fulfilled, it will be necessary for the Angels to support thee, and not suffer thee to so much as dash thy foot against a stone. Thou wilt alight upon the ground as a bird that descendeth from mid-air. That would most unmistakably demonstrate the truth of thy pretensions, and cause all the world to acknowledge thee.

129. "But if thy act shall end fatally, then thou wilt end thy madness, and save thyself from the wretched fate of a lunatic living in the world, but demented, and all men's fear and contempt."

130. And Jesus recognised the presence of the Evil Spirit, and beheld also the form of Satan, beholding Him with benign and loving looks. And Jesus said to Satan:

131. "Satan, thou beloved Son of Jehovah, thou hast again suffered Me to be tempted after the manner of these corrupted and abnormal men, to whom such a temptation would appear most strongly, under certain most terrible

circumstances. Well can I perceive the strong temptation it must be, for men, weary of the burden and struggle of life, besieged all round by inextricable difficulties and woes, to end it all by one act of suicide.

132. "For so ignorant are men of the conditions on the other side of the grave, and the inevitable natural and spiritual consequences of any attempt to thwart Destiny, which no act can frustrate, that they will rush unthinkingly into Death.

133. "But for Me who am cognisant of these matters, it is less possible to have yielded to this temptation than to the former, I know the subtle temptation there is for men, who possess Spiritual Gifts, to employ them for selfish purposes, to seek a livelihood by exercising their Spiritual functions, or to preserve life, and obtain riches by means of them; and I even might have deemed such a thing right and good. But to cast myself into the Outer Darkness by an unnatural and high-handed act of self-destruction, is a deed I could never commit.

134. "No, Satanas, such a thing is beyond all consideration; I say, as Moses said: 'Thou canst not thus tempt the Son of Jehovah.'

135. "That I shall die one day I know, and that by violent means. But that my death shall be of my own bringing is not to be. Neither can death overtake Me, until my Mission is accomplished."

136. And later, Jesus, again having been entranced, was conveyed in His bodily form, which had dematerialised when in a state of trance, to the summit of an exceeding high mountain, and from the summit, He beheld the vast expanse of country on all sides, and, in a vision, He beheld, with His Spiritual eyes, the whole world that covered the earth with great Kingdoms and mighty cities.

137. And there appeared before His Spiritual sight, the immense picture of the World-History, from the beginning of the present human race, until the Final Consummation at the end of this Cycle of the Earth.

138. He saw in the Infallible Scroll of the Heavens, from the indelible tokens of the Solar and Stellar Spheres, as they rolled in the infinite space of the Universe, the stupendous history of Human Generation, Degeneration, and the gradual Restoration of the Human Race out of the depths of corruption into which it had sunk at the time of the Fall from normality and the disobedience of the Adamic Race.

139. The history of each great World-Dynasty rose before His eyes, in the panorama of the Heavens, Dynasty following Dynasty, each change leading the Human Race higher and higher in the ascent to the conditions of constitution, mind, and spirit, that filled mankind for acceptance of the Truth that would complete the great work of Regeneration.

140. He saw the Powers of the Solar Spheres, and of the Planets, operating in producing Cause and Effect, which never failed to raise the Great Personages, for good, or for evil, that should exercise their influence, malign or benign, upon the world, in its slow process of revolution and development.

141. For Destiny lies at the back of all events, great or small, that have relation not only with individuals, great or small, but all nations. Now Destiny is controlled and fulfilled by the unerring influence of the Stars in their courses.

142. Every Monarch that rules a nation, every great man, of military, political, commercial, industrial, social, moral, or religious power and position, is a personage that was raised and prepared for the particular purpose of the great World-Destiny; and every event, good or evil, toward or untoward, malign or benign, has its causation, not in any fortuitous concurrence of circumstances, called by man, Chance, or Accident, but in the inexorable and predeterminate Forces of the Stars and the Sun, in their infinite degrees of Correlation, Conjunction and Opposition.

143. And each motion of a Star, in Correlation with the smallest motions of the Stars that affect it, however insignificant and indiscernable, save unto practiced and skilful

Astrologers, is significant, and pregnant with causation, to all individuals, or bodies that are in relativity to those Stars.

144. And Jesus, being learned in all the Wisdom of the Magi, and withal a Psychic, possessed of the gift of Spiritual Sight and Wisdom, read in the Stars the whole history, retrospective and prospective, of the whole world.

145. Not only are the prints of past history impressed deeply upon the configuration of the Stars, and unerringly reflect their colouration and radiation upon the Spiritual Sight; but the future history of individuals and men, are likewise discernable and distinguishable to the Spiritual Senses of a properly developed Spiritual Man.

146. By the Spiritual Gifts, it is in the power of a perfectly developed Spiritual Man, at certain times, to behold in visions the Book of the Universe, the vast Scroll of History and Prophecy, concerning the Universe, and all its individual parts and bodies. And by the knowledge of the Stars, to know what hath been, and what will be, in the past and future destiny of beings.

147. And Jesus beheld the picture of Human Destiny pass before Him in the Celestial Scroll, and the course of the development of the Human Race, in the various nations in which they were divided.

148. The growth and development of each nation was succeeded by the growth and development of superior nations, swallowing up the former in their march of conquest and dominion.

149. Each nation caused the further intermingling of bloods, by colonisation and overspreading of their people into the severally conquered territories, and the consequent diffusion of the better characteristics of one race with the inferior races in which they intermarried.

150. He followed the history of the human race in the past, and then He pursued the line of prophecy, and marked out in the Heavenly Scroll, the history of the race that was yet to be made.

151. And He was much troubled in His Soul at the picture that was presented to Him, and He pondered deeply, and thought with much distress and perplexity : and then He understood.

152. And the picture that He saw was this: He saw first the picture that represented Himself as the distinguishable Central Figure, the prominent Personage, destined to create the chief features of progress and development in the Age of His life and influence in the world.

153. A life of suffering, labour, and temptation ; but a life of slow and gradual progress-making to mankind. No triumphant exhibition of a phenomenal character, no great Luminary, in the firmament of the world's intellectual and spiritual career, was His Star ; only a poor weakly shining Star it was, whose rays, as they emerged were puny and dim and slender. They scarcely were perceptible in the circles that immediately surrounded it.

154. But as the rays of His Star revolved in extended circles, radiating spirally from the Star-Centre, they gathered strength and brilliance, and illumined the surrounding space with a glorious radiance.

155. Then the Light gradually lessened, as the circles widened, denoting the advance of time, until it finally disappeared altogether in a thick black mist, through which an occasional flickering, as of dying embers in a dead grate, was only visible.

156. So Jesus knew from this that His own life was destined to no great eternal conquest of the world, no marvellous turning of all hearts to Jehovah ; and that He must not, in His own life expect success, as men deem success, by outward observation ; only the apparent failure of His mission, ending in an humiliating and awful Tragedy of Death.

157. But He saw that, by His own failure and poverty of outward show of conquest, He was in reality achieving the greatest success and victory.

158. Though He must sow with bitter tears of anguish

and pain; He would return in the distant ages hereafter, and bring with Him the Sheaves of the glorious Harvest of Souls, which in the interim of Ages, His fellow-labourers and successors would gather in for Him.

159. But that dark and barren interval—that period of many centuries of black and sinister character! What did Jesus see in those remorseless Stars that predicted an unerring fate upon this earth, which made His face blanch and pale, and caused His body to shake and tremble with uncontrollable agitation? What made the scalding tears of anguish to pour from His eyes and down His white cheeks, bedewing the verdure that grew on that mountain summit?

160. In the days that had passed, from the time of the Fall until the coming of John Baptist, the Light of the Truth remained in greater or lesser steadiness of radiation from the natal Stars of the Masters and Personages who had reflected the Light upon the earth.

161. Even in the darkest days that supervened during all those four thousand years, the Light of the Truth shone brilliantly in many corners of the earth, reflected by Prophets, Masters and Adepts, and from many obscure lamps that burned in secret amongst the dark forms of mankind.

162. But there was coming a time, when the whole earth would be submerged in a Black Pall of Darkness, and no Light would shew itself for the illumination of mankind.

163. Darkness and the shadow of death would prevail, and not a Prophet, nor a Luminary would openly shine upon, or influence the world. The Faith would die out, and the world would be given up to worse than heathen darkness, a darkness that would be the more impenetrable because of the countless false lamps and base luminaries which would flicker and gutter in the places of human learning and religion.

164. These were the times of the heathen that were foretold by the Prophets, when the world should be swallowed up by a great Apostasy, and deceived by the

lie of Demons. For this dark and sinister interval was foretold by Daniel the Prophet, when he said :

165. "And at the close of the last Dynasty, the Dynasty of the King of the North, shall Michael stand forth, the Great Hierophant that ruleth over the armies of Jehovah for the defence of His people, and there shall ensue a time of darkness on the earth, and of trouble to the people of Jehovah; even such a time as never before had occurred in the history of the earth, since there was such a thing as a nation, or nations existing in separate communities; even until that time. And before that time there shall be a brief period when many people of Jehovah shall find deliverance, every one who shall have been prepared by their previous development, and who are written in the Heavenly Scroll. And many also whose bodies lay asleep in the crust of the earth, shall be restored to their awakened bodies, and shall be born upon the earth, and shall receive the Truth of Deliverance, or reject it; and some shall die and enter into the Eternal Life of Elohim, and some, when they die, will pass into the Outer Darkness, to suffer shame and Æonial reprobation. And they that attain unto the Wisdom of Jehovah by the Cross and Serpent, shall be such whose Stars had shone brilliantly in the heavens, predicting their deliverance and illumination by Elohim; and they shall shine as Luminaries in the earth, and turn many to seek purification and redemption. But thou, O Daniel, know this, that the Scroll of Heaven shall be sealed and shut from the knowledge of the world, and thy words of prophecy shall be as a dead-letter, during these times of the heathen, even until the time of the end of the interval. For many false lights and corrupt Prophets and teachers shall run to and fro, and knowledge shall be gradually gathered and increased by human discoveries of Truth in the investigation of Nature and phenomena. But such knowledge will be counted sufficient for men, and they will cease to enquire into the Scroll of Heaven, and even reject the fact of the Celestial Book of the Stars, and they will reject also the

words of the Prophets of Jehovah. And I heard these words and I marvelled much, but understood not. Was this to be the destiny of the world, and the fruits of the Messiah's Advent? Only a deeper plunge into blacker darkness, a darkness made darker by the false lights that should pass for the true light, a darkness that would only be slightly relieved by the increase of Scientific knowledge concerning Nature and the phenomena of Life, gathered by investigators and discovered in the fields of Nature? The thing seemed incredible unto me, that, following upon so great an illumination as the world should receive from the coming and life of the Messiah, such utter and unprecedented darkness should supervene; that the hope of the world should mean the greatest Nemesis that had ever befallen it. Then said I, O my Lord, what will be the final end of all these events? And Elohim replied: Pursue thine own Past, Daniel, and perform the work allotted to thee, and be not distressed nor perplexed because of these Mysteries. Let it suffice thee to know, and to predict in writing what the Stars have forewarned thee, that thine own words, and the words of the Prophets shall cease to be regarded, that the voice of the Prophet shall for a long period cease in the world, and the Heavenly Scroll shall have no significance among mankind, until that the time of the end of this interval shall come. Then know that when the end shall come, a great awakening shall take place, and the world shall arise as a man awaketh from a stupor, and shall give heed to the Prophet who shall hereafter be sent who shall reveal the Truth that the world had lost, and restore the Word as it originally stood, before the darkness set in; and then shall many seek Purification and Redemption by the Cross and Serpent, and they shall pursue the Path of the Cross, and endure the temptation of the Cross; and the wicked ones shall then practice their evil devices, and seek to frustrate that Prophet, and bring mischief and trouble upon those who seek the Wisdom of Jehovah by the Cross and Serpent, and to utterly extinguish the Light

of the Truth; yet they that attain unto the Wisdom of Jehovah by the Cross and Serpent shall overcome the wicked ones."

166. And Jesus followed the indications of the future history of the world, depicted in the Scroll of the Heavens, and pictured before His Spiritual Sight, and He beheld the progress of time that should follow the brightness of the period immediately following His own death.

167. And He recalled again the words of the Prophet Daniel, who saw the same vision, and recorded in the Book of Scripture the portents that He saw, saying:

168. "How long shall it be to the end of the period of Light and mighty works that shall ensue upon the coming and departure of the Messiah? And I heard the Angel who appeared to me in the form of a man, who was clothed in raiment of white linen, and who stood over the waters of the river, as he held up his right hand and his left hand unto the Heavens, pointing unto the Scroll of the Heavens, saying unto me: Surely shall it be within three-centuries-and-a-half that the darkness will have set in, and by that time the Wicked One shall have accomplished his work, in dispersing the Holy People, and removing their power from the world, who shall flee unto the mountains of the East, and there remain in secret seclusion, concealing the Truth, and the Wisdom of Jehovah, from the Apostate world, until all these things have been finished."

169. And the whole wondrous picture of progress and intellectual development of the world, following His own life and departure, passed before Jesus.

170. He saw the many mighty kingdoms of the earth, rising and waning during the passage of the centuries, producing change and development in the numerous races of men affected by them.

171. He saw their wealth and opulence, their great armies and navies, the pomp of their Courts and regal splendour; their vast commercial and industrial enterprises, and all their institutions of Religion, Education, Art and

Pleasure; their huge factories and workshops, their marvelous and ingenious inventions in mechanical contrivances, their discoveries in mechanical and physical science, by which men provided themselves with facilities to ease the burden and labour of life.

172. All these advancements would come to mankind gradually amidst the perpetual ebbing and flowing of the tide of humanity to and from the earth, and amidst the continued change of the national and political features of the nations.

173. These advancements would owe their first origination to the stimulus and intellectual improvement which would come from the three-and-a-half centuries of Light which would follow the coming of the Messiah.

174. But with the slow departure of the human mind from the Wisdom of Jehovah, and the gradual growth of the Great Apostasy which should set in after that period, men would cease to derive Light from the Word of Jehovah.

175. They would slowly accustom themselves to independent research and scientific investigation, and from the rise of the Great Apostasy, there would begin an era of inquiry and intellectual investigation of the Science and Philosophy of Life and Religion and Nature.

176. Since the Great Apostasy the Light of the Truth, the Wisdom of Jehovah, would be taken away from the world, leaving but a few scattered remnants of Truth that were indefaceable in the text of the Scriptures of the Apostles, which the Apostatisers would mutilate, obliterating the substance of the Truth as the Messiah taught it and handed it down to His Apostles, after His departure.

177. Therefore men would seek to formulate; First, a Creed of Faith and Doctrines, according to the best interpretation they could put on the mixed and confused remains of the Truth of the Cross and Serpent, with its gross admixture of the Baalism and superstition that had been gradually imported into the text of various apostatising teachers, under the control and influence of the Demons.

178. Thus the formularies, creeds, doctrines, and traditions of the religion that was given to the world in the name of Jesus, would be in the main a mixture of the Cross and Serpent with the barbaric and superstitious corruption of the heathen religions, which were only the worship of Osiris and Isis, or Baalism, adapted to a more cultured and intellectual age.

179. Then would commence the reign of Darkness, which should last until the end of the interval of darkness and apostasy, and the Prophet should arise, of whom Daniel and the Prophets oftentimes spake, and should restore to the world the true text of the Old and New Covenant Scriptures of the Prophets and Apostles, and destroy the delusion that should oversweep the world.

180. And before that time Jesus observed that mankind would develop increasingly in their intellectual and spiritual faculties, despite the total darkness of their understandings, and driven by the darkness to independent thought and investigation into the Mysteries of Life.

181. For with the growth of culture and intellectuality, a great reaction would set in, and many people should recoil from the superstitions and irrational formularies and creeds of the constituted false representations of the Wisdom of Jehovah, and the Cross and Serpent; and should start to discover, by slow and persevering toil and investigation, what are the basic facts and truths of Origin and Destiny in relation to Life and Being, and, if possible, to find out, outside of current religions, if there were any such thing as God, as Religion, as the Spiritual Being.

182. And Jesus also saw that, as the Prophet Daniel had seen and predicted, at this time, many Souls that were to be reincarnated upon the earth, prepared by their Paradisaical instructions, would re-enter their bodies that were awaiting them in the earth, and would be reincarnated during these centuries of darkness.

183. And these Souls obeying the intuitions and forces of their developed Souls, which, in their incarnate natures,

manifested only in the natural instincts of culture, intelligence and conscience, and urged them to intellectual, scientific, and philosophical attainments, or to deeds of political, social, industrial, or commercial importance, were the Predestined Leaders of the Human Race in the upward progress to freedom, enlightenment, knowledge, and spiritual conviction, which would slowly emancipate men from the chains of superstition and error, and lead them to the higher thought, which would prepare them to receive the Wisdom of Jehovah, when the time should come for the Prophet to appear who should restore the Truth of the Cross and Serpent, and to destroy the Apostate Hierarchy and its numerous roots and branches, that should be the poison and delusion of the world during the interval of Darkness.

184 And with the growth of intellectual freedom and culture, the shackles of the Apostate Hierarchy would, one by one, be shattered. There would arise incarnated Souls of a higher state of development, who would strike blows at the Apostate Hierarchy, and would suffer death and terrible persecutions for their courage. But they would bring about gradual reforms and improvements in the spiritual and intellectual conditions of the people, and lift the Human Race, little by little, out of darkness into increasing light.

185. So, by slow and gradual stages, the Human Race would recover from the dark and deadly stupor cast upon it by the Great Apostasy, and out of the apparent evil of that dark and corrupt age of heathen superstition in the guise of the Wisdom of Jehovah, would come the good which should follow upon the growth of intellect, soul, and conscience, and the intellectual and spiritual struggle of souls and minds, seeking the truth according to Light.

186. And during that period Jehovah would not leave the world altogether without the Presence and Power of the Holy Paraclete, for ever and anon would be incarnated Souls of men who would pray and fast, and draw down the Auric Force of Elohim, and there would follow times

of reviving and refreshing, when many Souls would seek after Jehovah, and strive to purify themselves and obtain R  demption.

187. And these Souls would awaken men to the sense of the Spiritual Life, and the Kingdom of Heaven, which is not far from any man who seeks Jehovah with a whole heart fervently.

188. But, owing to the absence of the Truth of the Cross and Serpent, and the Wisdom of Jehovah, and the consequent ignorance of these higher developed Souls, these times of revival would never be lasting, and would die out, pressed down by the prevailing superstition, on the one side, and the materialistic scepticism, on the other.

189. And, owing to the false teaching of the Apostate Hierarchy, from which none of the reformed and separated branches and sects that should be established in the many popular recoils from the original Apostasy, would be freed, those Souls who were awakened to a sense of the Spiritual Life and the Kingdom of Heaven, would seek purification according to such false conceptions of Atonement and Sanctification as should variously be formulated, and will fail in realising the expected and desired purification, freedom, and light.

190. Nevertheless they would enjoy certain Blessings from the Paraclete, which, in many, would be of great and lasting comfort. But many, not realising that spiritual rest and freedom from sin which the Holy Paraclete had inspired their Teachers to say they should possess, by certain acts of faith and renunciation, and neither Teachers nor Converts, knowing anything of the Path of the Cross and Serpent, but being only taught the false creed of Atonement and Purification by Blood-Sacrifice, supposed to have been substitutionally offered, once and for all, by Jesus on the Cross of His own Tragic Death; they fell away into darkness and sin, or became hypocritical professors of a deliverance which was only one of words, and not of reality.

191. Consequently there grew up a system of doctrine

which enunciated the false and irrational theory that the Life and Death of Jesus was to be accepted by believers instead of the life of obedience and purity, and the penalty of disobedience of the believer, so that a believer could remain an incurable sinner, a perpetually unclean fountain, and perpetually worthy of wrath and condemnation, but for the substitutionary atonement made by the blood of Jesus, and the Cross of Calvary.

192. And this false conception of deliverance would prove a curse and paralysis of good, of purity, of truth-seeking, even worse than the more rigorous system of penances and renunciations taught by the original Apostate Hierarchy.

193. But while the advance of Science was ever ascending nearer and nearer to the Spiritual realms of thought and discovery, so the development of the religious instincts was steadily advancing in the direction of sound science, and throwing off continually more and more of the errors of superstition.

194. Finally, the time would come when Religion and Science would be sufficiently free from scepticism, on the one hand, and superstition, on the other, and then would be the time, marked out in the Scroll of the Heavens for the reincarnation of the Soul of the Man who should restore the Wisdom of Jehovah, and the Cross and Serpent, and cause all true men of Science, and of Religion, to join hands in the acceptance and teaching of the Cross and Serpent, and the Light of the Truth would then shed its rays over the whole of the earth, and Jesus, the Supreme Hierophant, and Great Master, would return and receive the Harvest of Souls, from the seed that He had sown in the life of weeping and the death of humiliation, which was to be His lot at His first coming.

195. Such was the Vision of the future ages of the earth's history, dating from the coming of Jesus to His return at the end of the Cycle of the Earth, which Jesus saw when He sat on the summit of the mountain.

196. And the Vision was so inexpressibly saddening, that Jesus sat for a long time ruminating thereupon. And His Soul became exceeding downcast, and He mentally revolved in His mind scheme after scheme, and theory after theory, by which He could act for the best in mitigation of the evils which He saw now would follow after His departure.

197. But Jesus thought sorrowfully and regretfully upon His own poverty, obscurity and weakness. How could such a nonentity as He make so great a stir in the world, as to alter the present state of things? He thought of the great and mighty personalities of the past, who, by their circumstances and means in which they had been born, had risen to great distinction, and achieved great world-conquests and improvements of the race, the thought of Solomon, of David, of Joshua, of Nebuchadnezzar, of Alexander, and of Cæsar.

198. And He set to longing for wealth, power, influence, position and authority, without which, humanly speaking, He saw no way of achieving His own Destiny.

199. What would He do to win these apparently necessary and all-essential factors of success? Possessed of them, He would stand forth as the Great Conqueror and Reformer of the world, as a second Solomon, the benefactor and Saviour of the Human Race.

200. And He fell to dreaming of a career of great civil and military success, of being the Leader of armies, the Conqueror of despotism, the King of Peace, Righteousness, and Universal Brotherhood. And He saw the establishment of the Cross and Serpent, and the building of a new Pure and Holy Temple for the pure and true worship of Jehovah, on Mount Zion.

201. Then He heaved a deep sigh, because He was so poor, so helpless, and He had not a friend but a few men equally poor, weak, and helpless.

202. Then came an Evil Spirit by the permission of Satan, tempting Him, saying:

203. "Thou art the Son of Jehovah, and thou hast a way to receive whatsoever thou requirest, wealth, power, influence and authority, and the whole world is at thy disposal, to obey thee. Thou knowest that this earth is in the power of Baal, the Demon, and all the Souls of men are in his power, to influence and direct, according to his will.

204. "For he controlleth and actuateth the minds of men, and maketh them think and do according to his will. Thou hast been considering deeply many plans to better this race of men, and thou despair'st altogether, because of thy poverty and obscurity.

205. "Yet thou sayest thou art the Son of Jehovah. Was ever a man of any mark born in such a condition as thou art? Is it possible that thou canst be the Son of Jehovah? Bethink thee, that all this is a grand mistake, and that all that thou deemest to be the case, is a strong delusion of thine, and of those fanatics who have taught thee such folly.

206. "But think not that there is naught in thee at all of greatness and distinction, only that what thy Destiny is hath naught to do with any Beings beyond the God of this world, who is Baal, the Demon. He it is that is thy God, the controller of thy Destiny, and the power of all thy future greatness.

207. "Thou art the man whom he hath chosen, and he will equip thee with all that thou needest to rule this world as his representative.

208. "Hath Baal any desire that men should grovel as they do in all this evil and sin? Does he permit it? Is it not the fault and rebellion of man against his benignity and dominion, that hath brought mankind unto this pass?

209. "And thou hast seen what is in store for mankind from the Scroll of the Stars, over which Baal reigns. But thou canst change all that, if thou wilt. There is no such thing as Destiny in the light in which thou viewest it? But only will such things take place if a man is not found to rule the world in righteousness and goodness.

210. "Those pictures of the future which thou sawest are mostly the fabrications of thine imagination, which we created for thy enlightenment, and to arrest thine attention that thou shouldest hearken unto us.

211. "And verily all that thou sawest of Darkness and Evil coming on, will come to pass, for man cannot go on forever spurning the great God Baal, living lives of superstition and depravity, and serving all manner of phantasmagorical Gods, in their ignorance.

212. "But let a man appear, who shall possess, as thou dost, the Wisdom of Baal, great knowledge of the Universe, and the subtle powers of the Soul, by which thou canst do mighty works. Thou art, besides, a noble-hearted and true man, filled with sympathy and love for thy fellow-men.

213. "And all that thou requirest is the wealth, position, and authority, to command the obedience and respect of mankind. And possessed of these, there is nothing that thou wilt not have power to accomplish. For unlimited wealth, with unbounded wisdom, can purchase the whole world, and bring it into subjection.

214. "Therefore I call upon thee to put away from thee all further consideration of Jehovah, and any further thought that thou art the Son of Jehovah. For if thou wert the Son of Jehovah, it is impossible to conceive that Jehovah would place His Son in such a poor and perilous position as this, if such a Destiny were before Him as thou hast imagined is thine.

215. "Cease therefore all further thought of it, and procure for thyself those necessary acquirements and possessions by which alone thou canst hope to move men, and bring them to thy subjection.

216. "Wealth, popularity, honour, and authority, shall be thine, if thou wilt do one thing. Thou shalt fall down before me, who am Baal, thy God, and do me homage, and honour me in thy life as God, and cause all men to honour and worship me as their God.

217. If thou wilt do this thing, then will all those things

whereof thou didst dream just now, be thine. Thou shalt live and triumph, and rise to greater splendour, riches and honour, than ever did Solomon.

218. "I will be thy God, and thou shalt have need for none other God but me, and thou shalt sit upon the Throne of the World, and stand in my place on the Earth. For I will enter into thee and control thee, and all the Supernatural and Spiritual Gifts which I possess, shall be bestowed upon thee, and men will worship thee as the Human Personation of Baal, their God.

219. "And with thy wealth, thy world-wide sway, and thy benign influence, thou wilt carry into effect all the noble and glorious schemes which thou hast been revolving in thy mind, for the deliverance of humanity from its load of suffering, toil and sorrow."

220. Then Jesus arose with a cry of anguish, and cried: "O Satanas, Satanas, depart from me! Verily I felt that in my innocent dreamings, I myself was the author of these vile and profane thoughts which Baal hath suggested in my mind.

221. "I longed to succour mankind, and verily I began to scheme and devise great plans of reform and blessing, which would bring judgment on the oppressor, happiness to the miserable, and would establish a great and noble state, a World-Empire, as Solomon did, in which Righteousness, Peace, and Happiness in Jehovah-Elohim should reign, over all the earth.

222. "Then did Baal come and took up my reflections with his vile reasonings and subtleties, tempting me to throw aside my faith, obedience, submission, devotion and love to Jehovah-Elohim, and with them all my assurance of the Truth of the Cross and Serpent.

223. "But thou knowest that such a Temptation appeals only to my Intellect, and has no response in my Soul. For I know that such measures would only cleanse the exterior, and not the interior of man.

224. "The inside of the cup must be purified, and not

the outside only. And by the Twelve Degrees of the Cross, and the Six Gates of the Serpent only can a man purify himself. And that is the task I am here to accomplish, to cause mankind to perform these Twelve Labours of Purification and Redemption.

225. "And this cannot be accomplished by worshipping, and placing myself under the power of the Arch-Fiend, by whose evil work the Human Race is corrupted, and Jehovah's Living Temple is defiled.

226 "Therefore, as Moses said, in his Temptation, so also say I: 'Thou shalt not worship any other God but Jehovah, and Him only shalt thou serve.' "

227. Then did Satan leave off tempting Jesus for a while, and the Angels of Jehovah descended, and appeared unto Him, and they provided Him, with a banquet of food, and comforted Him with their Communion and Fellowship.

228. And afterwards Jesus descended from the mountain and returned into Galilee.



CHAPTER IV.

JESUS COMMENCES HIS MINISTRY.

1. And it was told Jesus, when He had descended from the mountain, that John had been arrested by Herod, and was cast into prison; and He returned unto Nazareth.

2. It was likewise told Him by the Neophyte, John, who was an intimate among the Officials of Pontius Pilate, the Procurator, that Herod had sought from Pontius Pilate the necessary permission to arrest Jesus also, of whose appearance in the Wilderness, and manifestation as the Master, he had been informed.

3. For no small stir had been made in Jerusalem, and in the country of Judea, when the people that had witnessed the scene of the Baptism of Jesus had dispersed and spread abroad the tidings.

4. Therefore Jesus was directed by Elohim to go into Galilee, and there remain for a time.

5. And Jesus went to Nazareth, and stayed a short while with His mother and His brethren.

6. But not willing to bring trouble upon those whom He loved, and the Spirit moving Him likewise to start upon the work of His life, He departed from Nazareth and went to Capernaum, where dwelt several of the Neophytes who had returned to their homes, after their period of Prayer and Fasting in the Wilderness, and who were expecting their Master, meanwhile occupying themselves in their employment, for they were fishermen.

7. And being warned that Herod had sent an authority for His arrest in Galilee, Jesus did not abide many days in the City of Capernaum, but took up His abode in the house of a Neophyte, beyond the borders of Zabulon and Naphtali, on the other side of Jordan.

8. And thus was fulfilled the words of the Prophet Isaiah, saying: "In the land of Zabulon, and in the land of

Naphtali, on the coast of the sea, beyond Jordan, in Galilee of the heathen, the people who sat in darkness beheld the Great Light emerge; and from among a people who are in a region dark as the shadow of death has the Light risen."

9. And from that hour Jesus commenced the work of His Mission, taking up the call of John, and preaching everywhere the Gospel of Repentance and the Cross and Serpent, proclaiming the Truth of the Kingdom of Heaven, which had come nigh unto mankind.

10. And He taught the people, who flocked to hear Him, and said unto them :

11. "It is necessary for all men to prepare themselves by Repentance, Prayer, and Fasting, and to endure the Cross, that they may save their Souls by the Purification of their nature from all evil.

12. "For until the Body, Mind, and Soul are purged from evil, and have been prepared by the processes of disintegration by Fasting and Prayer, and by the Temptations of the Cross, they cannot enter into the Kingdom of Heaven, nor have Communion with Elohim, from whom all mankind is estranged by the corruption of their abnormal nature."

13. And when the Neophytes who had been baptised by John, and those who were Aspirants, preparing by Prayer, Fasting, and Instruction, for Baptism, knew that Jesus was preaching in Galilee, they came unto Him from all parts, and received Instruction from Him, following Him whithersoever He went.

14. And the Truth that Jesus taught spread widely throughout those regions, being sought after by all classes, and eagerly pursued by many who were drawn to it by its complete answer to every question of their lives.

15. For among all classes a great awakening of desire after knowledge and the higher gifts of the Mind and Soul was manifested, both among the Jews and their heathen neighbours.

16 And the power of the Truth, its simplicity, and its appropriateness to the needs that were most felt by mankind,

was felt by all who came within the sound of the voice of Jesus.

17. The immense revulsion was felt by all classes of the people, from the extreme subservience of the people to the Jewish Hierarchy, whose superstitious and false creeds and practices, were being rapidly undermined by the effects of the greater intellectual rationalism which spread over the earth from the Greek Philosophical Schools, and from the quiet and unobtrusive, not to say secret, influence of the still purer and more enlightened Magian Cult, who taught the Occult Esotericism to the people in a manner which did not, nor was ~~not~~ intended to make many avowed Neophytes, but generally drew human thought to the acceptance and contemplation of those transcendental truths which contain the Hidden Secrets and Mysteries of the Ancient Wisdom; those Mysteries which were concealed in symbolical utterances and portrayed in symbolical rites.

18 Therefore when Jesus came forth and publicly taught the transcendental Truths contained in the Mysteries of the Ancient Wisdom, which men knew existed, and were known and practiced by the Magi; and in a language of so great simplicity, shorn of all empiricism, or profound and symbolical terms; all the people, who were sufficiently emancipated from the fetters of superstition, on the one hand, or who were not wrapt in the sleep of ignorance, sensuality, or egotism, on the other hand, sought from Jesus the Truth, and Initiation in the Mysteries of the Kingdom of Heaven.

19. They came from places far distant, from Damascus, and from Phenicia, even so far as from Rome and Athens, as well as flocking from the regions of Mesopotamia, Syria and Decapolis. For the Schools of Philosophy of both Greece and Rome were deeply imbued with the scientific and esoteric Philosophy of the Magi, so that they readily perceived the Higher and Greater Truth which was taught by Jesus with such simple but profound Wisdom, and eagerly dropped the mixed teaching of their Philoso-

phers, and embraced the pure Cult of the Cross and Serpent, and became Aspirants, seeking Baptism from Jesus.

20. And Jesus formed His first Lodge of Neophytes in the Degree of Baptism, and consolidated a School of Instruction in Capernaum, and He formed branch Lodges in the various cities of Galilee and Decapolis. But He Himself went not beyond the ancient confines of the Land of Israel beyond Jordan, sending, in due time, certain Neophytes, who had taken the Vow of the Nazarites, and travelled in Syria and Phenicia, forming Lodges of Neophytes, and preparing them by their instructions for the Degree of Baptism, for Initiation into which, after a certain time, they journeyed unto the Great Lodge at Capernaum, when J  sus was known to be there.

21. And after a certain time Jesus was directed by Elohim to seek out and select from certain of the more advanced Neophytes—who were now prepared by Prayer, Fasting, and the Temptations of the Cross, to be Initiated into the Third Degree of the Cross and Serpent, signified by the life of temptation and suffering which Jesus was destined to undergo, and which was the symbol of that Degree—certain of the Brethren to whom Elohim directed Him, who should take office as His Ministers in the work which had now assumed so great proportions.

22. These Brethren it was the intention of Jesus to take apart, and to instruct more fully in the Mysteries of the Cross and Serpent, putting them likewise through the necessary course of Temptations and Discipline for the development and purification of their natures, which should fit them fully for Initiation into the Third Degree of the Cross and Serpent.

23. Now Jesus had already instructed them in the general principles of the Philosophy of the Cross and Serpent, and imparted to them the fundamental truths concerning the present constitution and nature of man, and the true and essential purpose and end of those natural processes which are furthered by the Cross and Serpent.

FIRST DISCOURSE OF JESUS TO THE BRETHREN GENERALLY.

24. And he taught them in private Lodges many days, and said unto them, after the following manner :

“Brethren, it is necessary for you to perfectly understand what is the true Science and Philosophy of this Truth for which ye have left your employments, and followed me, to learn and to practice, that ye may know what thing it is that ye have set yourselves to accomplish, and how great demand will be made upon you, in obedience to the Truth ye are now hearing and seeking.

25. “For it is not right that I, as a true Man, and your Master, should compel you to start upon a course of life, entailing heavy demands on your faith, fortitude and endurance, the nature and extent of which ye did not previously understand, nor your own individual preparedness and capacity of carrying out the principles, ye had not fully estimated.

26. “For I do bid you to wit that the claims which the Cross makes upon a man’s life and nature, are all-embracing, and admit of no reserve, no compromise, no demur. They must be accepted and granted with a free will and a whole heart, or not at all.

27. “And how can such be done by any man, however earnest and devoted, unless he knows the Truth, and the full extent of the demands which the Cross will make upon him? Who can undertake any great enterprise, requiring great sacrifices and risks, if he is ignorant (not so much what those sacrifices and risks may be) as to what is the rationale, the purpose and true end of them?

28. “A soldier, it is true, goeth to the warfare, more or less ignorant of the cause for which he is called to suffer and risk his life. But he is perfectly confident in the truth of the cause, and the excellence of his leaders, and he fights because it is his profession, and because he is patriotic.

29. “Therefore I, your General in the Cross and Serpent, leading you to the conquest or defence of a Realm far more great and noble than any country of worldly

splendour and riches, and against a foe infinitely more terrible a menace to the good of humanity, representing a patriotism and a cause, infinitely greater and loftier than King and Country; do not make so great a demand upon your sacrifice and endurance, as a King demands of his armies, or a country of its defenders.

30. "For I do promise to lead you into no sacrifices, no perils, no sufferings of which I shall not fully explain their purpose and significance, to the smallest intelligence and weakest understanding.

31. "Neither will I lead you anywhere, or command you to take one Step of the Path that I have not Myself trodden, or will not take Myself on your behalf.

32. "I am here to lead you unto Temptation, Suffering, Death, Burial; and to Resurrection and Ascension. I am here to lead you Myself into the Valley of the Shadow of Death, to support and hearten you by my own example and fellow-suffering with you; that ye shall never suffer alone, never be tempted without Me, never be wounded, but the wounds shall strike Me first, and never die apart from my dying in your company.

33. "I bid you therefore hearken diligently unto my words, for I have much to say unto you, my Brethren, who are soon to enter into that course of your development and purification, which will lead you to the First Gate of the Kingdom of Heaven.

34. "Ye have already been fully instructed in the solemn and awful truth which accounts for the necessity of the Cross and Serpent, for John hath taught you the whole terrible story of the past history of this unhappy abnormal race of mankind, which now peoples this Planet.

35. "Ye have no need that I shall now enter upon the history of those early times when this abnormal Race came first into existence, which I shall hereafter have occasion to elucidate at length, in my Discourses to the Aspirants and Neophytes, and the Enquirers whom I have now to instruct and teach in all the Mysteries of the Kingdom of Heaven.

36. "Knowing therefore the Story of the Fall of the Adamic Race, and the Origin and Development of this abnormal Race of men, which, in separate nationalities and tribes, according to their several parentages, inhabit this Planet.

37. "And knowing the terrible Nemesis of Auric corruption, and of Demoniactal control, which befell our Ancestral Parents, after the Fall, and the ejection of the Adamic and human rebels into the Abyss; ye are fully aware of the Evil and corruption which constitute this Earthly Environment, and to which, in the present condition all mankind, who have inherited this abnormal nature, must inevitably conform, unless persuaded to seek the environment of Elohim, in the Holy Paraclete, which is above the Abyss, and around this Earth, and is at the call and desire of every Soul willing and ready to descend and encompass its abnormal nature, and to protect it from the corrupt Auric Environment of the Demons.

38. "And ye are they who have uttered this Call, and have expressed the cry of your Souls for deliverance and redemption. And Elohim, having heard your cry, have come down, and, through Me, their Medium, are around and about you, compassing you with their Pure and Divine Aura.

39. "Ye are aware that the constitution of all Microcosms is Fourfold, and that the constitution of this Abnormal Race of mankind is no exception. Man is composed of four natures—Body and Mind, Soul and Spirit.

40. "The Spirit of all men is a humanly perfect Spirit of Elohim, the original parents of whom, being Sons of Elohim, were on the point of entering the Seventh Gate, the Portal of the Central, or Seventh Heaven, and of entering the Beatific State, of the Sons of Jehovah.

41. "But in consequence of their disobedience, by intermarrying among the various lower rudimentary races of men, their Spirits became involved in the Animal and undeveloped Elementary Natures of these lower races, and

became imprisoned in the dominative pressure of the Flesh, or the Intellectual and Physical constitutions of these lower races.

42. "All would have been well, however, had the fallen Sons of Elohim repented of their rebellion in their lifetime, and sought to restore themselves to the communion and fellowship of Jehovah-Elohim; and their offspring, by a like repentance, in a few incarnations, would have thrown off the conditions of their inherited Elementalism and Animal constitutions, and the Peace and Beatitude of the Earth would never have been more than temporarily disturbed.

43. "But, contrary to all the admonitions of the Faithful Remnant, during their lifetime, and to the Counsels and Auric influences of Elohim, the Rebel Sons of Elohim persisted in their rebellion, incited thereto by Baal, the one-time Master, and other powerful and wise men.

44. "And after the death of our Adamic Parents, whose unhappy descendants we are, their Souls were committed to the Outer Darkness of the Abyss, there being no place for Rebels in the Universe but the Circle of the Earth's Attraction.

45. "There, in the Abyss, under the Leadership of Baal the Demon, these Evil Spirits formed a conspiracy of opposition and enmity to Jehovah-Elohim, and descended upon the Earth, in their countless hosts of all classes and degrees of Spiritual development; for all the departed Spirits of impure and rebellious Souls, of all stages of human development, go to increase the ranks of these Apostate and distorted Beings.

46. "And these Demons and Evil Spirits took possession of the Bodies of their own offspring, filled their minds with unclean deceits and conceits, deluded them with the most abhorrent licentiousness and vileness of living, and became the Evil Genius that propagated every thought and conception of mankind.

47. "Thus man became, not only abnormally constituted,

which is a legacy of the Fall that all men, born of women in this world since the Fall, naturally inherit, but corrupt and vitiated, the moment they breathed the atmosphere of this corrupted earth.

48. "They drank from their mother's breasts the corrupt and evil Auric Force of Demons and Elementals; they breathed it with their nostrils; it entered them in the food they partook of, and from every pore and interstice of their molecular formation.

49. "Men could not help drawing in the environment that surrounded them, and conforming to the conditions in which mankind lives.

50. "All that men thought, spake, or did, were the acts, thoughts, and deeds of the Wicked Ones, and only evil continually. The whole constitution of man became desperately evil, his Mind, Body, and Soul, one mass of corruption and disease.

51. "But Jehovah did not leave mankind alone, in his helpless condition. Elohim, who had vacated the proximity of the Earth, their normal place, in the Paraclete, or Shekinah, still surrounded the outer zone of the Abyss, that circled the earth, and constitutes its atmosphere.

52. "Likewise He instituted the Cult of the Cross and Serpent, and raised Prophets and Masters and Teachers continually, who taught and warned mankind, concerning the only method by which the nature and constitution of man can be regenerated and purified, and the Spirit may once more enter into conscious relations with the Paraclete.

53. "But alive to the possibility of their children returning by the Path of the Cross and Serpent, as so many did at various periods of subsequent history, the Demons devised a cunning counter-cult, which they put into the minds of mankind to create, deceiving them into the belief that it was Jehovah's only way of human redemption.

54. "This counter-cult hath been reproduced, under many names and with many modifications, in every age, and in every nationality of the earth. In some nations or tribes it

takes the form of the most barbaric and gross superstition; in others it is fused with so much of the truth of the Cross and Serpent, as only to be detected by Adepts and Masters of the Cross and Serpent.

55. "It was the Cult which was embodied in the ancient Egyptian worship of Osiris and Isis; which lay thinly disguised in the Craft of Baal and Ashtaroth of Phenicia; in the heathen worship and practices of Assyria, Babylon, Greece, and Rome; and it is likewise the basis of the present religion of the Jews, which began from the days that succeeded the death of Ezra and Nehemiah, and which originally came from Phenicia, after the death of Solomon and the decadence of the True Faith that ensued upon the reigns of Rehoboam and Jeroboam.

56. "One or two fundamental features of this Craft of the Demons need only to be mentioned, which may be accepted as the Mark of the Demons wherever they are to be found.

57. "First, in the Fiction that Jehovah is a wrathful and angry God, who consigns to endless punishment, or to punishment of justice and retribution, all sinners; and that all troubles and diseases, yea, death itself, are the punishments of sin upon the sinner, inflicted by a just and righteous God.

58. "The Fiction that, in substitution for the punishments and retribution of sin, this Righteous God is willing to accept the offering of a spotless and innocent creature, slain upon an altar of sacrifice, but offered to Him as an expiation by anointed Priests.

59. "The Fiction that the Blood of this innocent victim shall be the instrument of Atonement, required by God, between God and the sinner, without which blood-shedding there can be no remittance from the guilt of sin, nor redemption from its endless and temporal retributions.

60. "The Fiction that all men are born in a state of corruption, in all their four natures alike, and that mankind, uncleansed by the blood of the sacrificed victims,

cannot be other than depraved and sinful, in Spirit, in Soul, in Mind, and in Body.

61. "Consequently, that all men who do not offer Blood-Sacrifices, according to the rites that obtain in any community, are hopelessly and eternally lost.

62. "These are some of the principal features, or fictions of this Demon-Craft, by which any form of religion may be distinguished, however much it may be modified to the intellectual, moral, and spiritual conditions of the people.

63. "It will therefore be seen, Brethren, that this false and deceiving Craft, by which the Demons have spread all over the world a web of intricate and inextricable mysticism and absurd superstition, cuts at the very root of the Truth of the Cross and Serpent.

64. "It lays upon the sacrificial victim the whole work of Redemption which legitimately devolves upon the individual man.

65. "It obscures the true nature of Redemption entirely, causing man to regard himself as estranged from Jehovah, not because of the natural cause of corruption that separates all who are affected by it from all who are pure, but because Jehovah is an irreconcilable God, condemning the sinner for what he cannot help, and punishing him for the misfortunes of his birth and environment.

66. "It attributes the alienation of mankind from Jehovah to Jehovah's malevolence, when it is due to man's corruption. Because yon beggar is ineligible to appear in the Court of a King, on account of his dirt, his shabbiness, and his lowly station, does not imply that the King is angry with him, condemns him, and deems him guilty of Eternal Punishment.

67. "And though, conforming to the evil environment of this evil world, mankind is truly guilty of countless sins, crimes, and wrong-doing, and adds by each act or thought, to the evil conditions of the world; Jehovah has no anger, no wrath, no condemnation for him; there is no Eternal Punishment for sin; there is no punishment whatsoever at

the hands of Jehovah; there is only in the heart of Jehovah, yea, and of all the Universe, a sad heart, a heart of a Father yearning, striving, and endeavouring, by all the means in His power, to save the children who have and are fallen into a terrible evil, by the act of another, and who are ignorant and helpless to find the way of deliverance from their conditions, because that other has removed the only way, beyond the sight of the fallen, whose eyes he has bandaged, that he cannot see.

68. "Now let this be firmly implanted in your minds, my Beloved Brethren, that no sin that man commits, no corruption he inherits, no depravity into which he sinks, no disobedience, no rebellion against Jehovah; is ascribed by Jehovah to *Mankind*, nor is charged against the Souls of men, neither here, nor hereafter. In the eyes of Jehovah, however guilty a man is of every possible sin, in the eyes of *Law*, he is not counted guilty in the eyes of Jehovah.

69. "Jehovah is a just God, a righteous God, and it is not righteousness to punish or condemn a man because he has acted, under compulsion or deception, contrary to Law.

70. "And this is verily and indeed the case with all men. Sin has two causes; and both these causes lie without the responsibility of man who is the sinner.

71. "First, he sins because his constitution and nature make it impossible for him to do otherwise, under his present abnormal conditions. He was born into environment that is corrupt and foul; and every thought and act of apparent wilful wrong-doing is the offspring of Thought-Aura which Wicked Spirits first created, and which entered into his mind and bore fruit, first in thought, and then, in act.

72. "A child is born into sin, and his Soul, and Mind, and Body inherit the corruption of its parents, but its Spirit is born pure, and is capable of purifying the Soul, the Mind, and the Body, if, after death, the Spirit is free to exercise its functions, and is free from the corrupt Aura of the World-Environment.

73. "Only is it the case with those happy children, who are born of parents who, having taken the Degrees of the Cross and Serpent, have purified themselves from evil and corruption, that they are born pure and immaculate. And all pure children, born of pure parents, remain in a state of purity, during the processes of their development by the Cross and Serpent, and are exempted from those processes of the Cross necessary for the purification of the nature of man; provided that they are carefully protected from all contact with evil environment.

74. "Secondly, a man becomes a sinner because he is the prey, from the time of his birth, to the Demons and Wicked Ones who, having first corrupted the nature of the child by its Auric environment—being the Aura-filled atmosphere in which it lives and breathes—in a short time enter into possession of the child's Body and Soul, and are the motive or Auric force which actuates it in all its acts of wrong-doing and sinfulness, which rapidly becomes a disease of Soul and Mind, generating impure Thought-Aura, as a cancer generates impure bacteria.

75. "And this disease of evil is often mistaken for 'Habits,' for habits are only the perpetual outflow of evil Thought-Aura, generated in the brain, and actualising in thoughts, words and deeds.

76. "Therefore it will be seen that the Cause of all sin, in Thought, Word, or Deed, of all Evil, material, mental and spiritual, of all Suffering, Disease, Pain and Misery, which are part and parcel of the life and experience of mankind in this present age of abnormality lies, not in the human sufferer, the human victim, or the human sinner, but in Evil Ones, who are the original and fundamental cause, promoters, and generators of all that goes under the general name of Evil, which is the universal heritage of mankind.

77. "Now before we can proceed further in speaking upon the Philosophy and Science of the processes of the Cross and Serpent, by which Evil is conquered, and finally

eradicated, and the human nature is purified and restored to its lost condition of perfect equilibrium, and Communion with Elohim; it is necessary to speak briefly upon one question which follows upon the words I have already spoken concerning the birth into sin of young children, and the true method of dealing with children, and also with adults, who are the victims of universal evil.

78. "For, my Brethren, I perceived, as I was just now addressing you, on many faces, much confusion, perplexity and anxiety. I know that many of you are married men and women, who have children, born into sin, and who have inherited the corruption of the Evil Aura that was in your own Souls, Minds and Bodies.

79. "You feel conscious that, in your treatment of these dear children, ye have acted in total ignorance of the true nature of Sin; ye have treated sin in the same manner as your Priests treat sin, as if it were the fault and blame of the sinner for having committed acts of wrong-doing.

80. "Ye recall now the many times in the past in which your natural ire hath risen at the wrong-doing of your children, at their thoughtless acts of disobedience, at their apparent deliberate acts of wilful sin, at their stubborn rebellion against authority, and their sudden and unpremeditated passionateness of revolt, when your will crosses their own, and prevents their own desires from gratification and accomplishment.

81. "And ye remember how you have dealt with them, in anger, in impatience, in chiding and chastisement, in punishments, in force; following the principles of discipline that are deemed the only correct and wise methods of dealing with infantile unruliness and youthful sins, by the world.

82. "And ye knew not but this was the only and best way to check the growth of bad habits, by punishments and repeated chidings; remembering not that for every fault of a child, the parents have something to answer for, having given to the child some of the Auric characteristics from

their own corrupt natures, not only in conception, pregnancy and childbirth, but in the Auric Forces that pass into their environment, with which the children are encompassed.

83. "These Aura that penetrate continually into the Bodies and Minds of children, who are incapable of resisting their intrusion, (their Will and Intelligence not being developed sufficiently to act in opposition to the desires of their flesh and minds) germinate in their brains, and produce evil impulses and thoughts which are the beginning of evil actions.

84. "Therefore, not only are the Evil Spirits that are the first cause of the Evil Aura, responsible for evil thoughts and evil actions, but so also are corrupted natures of the parents and other persons, who transmit their own Aura unceasingly to their offspring, and the children with whom they dwell.

85. "And for every chiding or punishment that a child receives for wrong-doing, the parents and others who are responsible for the Auric Forces transmitted to the children, are, by rights, equally deserving of chiding and punishment.

86. "When therefore ye reflect that the evil conduct of young children is always in consequence of the Evil Aura that germinate in their Brain-Consciousness, and manifest first in Thought, and then in Action, ye will perceive that chiding and punishment fall upon *victims* more than upon *culprits*.

87. "Now Actions are always either voluntary, or involuntary, that is to say, they all arise from Thought, which germinates from the Aura of the Brain, and are generated in the Intelligence passing in Auric Currents of Force into the Nerve-Centres of the Body. But so rapid are some thoughts, overflowing with such lightning-like velocity into the Nerve-Centres, which never fail to correspond to them in quick activity, that they escape the control of the Will and the consciousness of the Intelligence altogether. They are converted into Acts, without the consent of conscious-

ness of the Will or Intelligence, and only are they conscious when they have been committed.

88. "Now the Will and Intelligence are two sections of the Brain that are as the lever and brake of a machine. And the whole machine is controlled, its motive power is checked and restrained by the lever and brake. But if these instruments are defective, the machine is liable to erratic motion, or to get beyond control.

89. "In young children it has to be remembered that the Will and Intelligence are still undeveloped and inchoate. Therefore Thought and Action cannot but be uncontrolled and erratic. Children act on impulse, with impetuosity. They are unreasoning mortals, and have neither power to check and control their activities, nor to intelligently and quickly reflect on the Law of Cause and Effect, which in developed Intelligences is the Rule of Action, of deciding between Right and Wrong.

90. "But what is the general rule among children when they are committed to an action? What is the natural motive or centre of attraction of their several impulses? Naturally all their conscious motive of action is *immediate happiness — sense-gratification*. A thing is pleasant, appears pleasant, promises pleasure. Therefore it is a thing to be desired. Quick as a lightning-flash the Thought germinates and overflows from the Brain to the Nerve-Centres, and the Act is committed, utterly overleaping the intervening channels of Will and Reason. Sense-Gratification then is a child's first thought, it is his ruling attraction, and because the Will and Intelligence have not grown, whilst the Flesh is always present; what possibility is there of a child resisting sense-gratification?

91. "Young children, I repeat, are creatures of impulse, of involuntary (I mean will-less) activity. All they intelligently reason is that a thing is pleasurable, desirable, and the Thought of it floods their consciousness, and what little Will or Intelligence they have that opposes it, is overwhelmed by the onrush of Impulse.

92. "Right or Wrong are ideas which never naturally enter into their minds. And when these questions are forced upon them by commands, reproofs, threats of punishment, chidings and punishments, they rebel, and their wills rise up in stubbornness, anger, impatience, and rebellion; their Intelligence is aroused to deceit, to argument, to evasion, and to contrivances to attain the forbidden thing, and to avoid the penal consequences.

93. "Thus, in our effort to quell and to break the power of Evil in one part of a child's nature by punishments and laws, commandments and sanctions; we are only creating evil in other parts. When we punish a child on account of stealing some forbidden thing, we create Thought-Aura of Rebellion, Anger, Deceit, and Disobedience. The remedy we apply is only productive of further disease. And, when the punitive remedy is applied, as is generally the case, in hastiness, passion, impatience, or anger, we are actually injecting into the child the Aura which is generated by these words and thoughts in our own brain.

94. "Have you never observed the universal and unexceptional phenomena of the contagiousness of temper and passion, or of patience and love? If one person in a house, who is a person of strong character and temperament, is ill-tempered, impatient, sullen, passionate, or the reverse; then all in the house, according to their power, or lack of power, of resistance, are similarly affected. A mother who is affected by a fit of irritability, of impatience, of despondency, of sullenness, of passionateness; or of the reverse qualities; never fails to communicate these qualities to the children, and to all who are susceptible to her Auric influences. Nothing in the world is more contagious than mental states. And this 'contagion' is no mere 'influence,' it is Auric Force, which exhales and radiates from one person to another.

95. "Of nothing is it more essential for parents, and all adult persons to be careful, than the state of mind in which they are when in the presence of young children, those

tender sensitive creatures, who catch the Auric contagion of all who are in their vicinity. To punish, chide, or reprove a child in heat of anger, petulance, impatience, or passion; to chide or reprove a child when in a mental state of disturbance or irritation, is more productive of untold evil in the child than to deliberately inject poisonous bacteria into the child's veins. It is doing this very thing in the mental and spiritual veins, which is of more consequence than the physical operation.

96. "And now, let me assert, in definite and positive language, the Principles on which ye are to base your treatment of children in the matter of Right and Wrong, in the Light of the Truth of the Cross and Serpent.

97. "You will find that these Principles are diametrically opposite to the Principles of child treatment which rule mankind generally, which are inculcated by the Priests, and generally considered to be the only wise and safe methods of dealing with Evil in children.

98. "You will recollect that I said that Jehovah never punishes, never blames, never chides mankind on account of Sin. Only has He a heart of pity, an anguish of Love, for sinning men. In justice and righteousness He visits only upon the Evil Ones, who are the Original Cause of Evil, the vials of His wrath and punitive justice.

99. "No matter how voluntary, deliberate, or persistent, are men in the committal of sin, Jehovah is never angry, and never does He visit upon the human sinner any punitive measures, any chidings, any wrath or displeasure.

100. "Jehovah only seeks to encompass mankind with the pure Aura of Elohim, and thereby to give men the means to redeem themselves from their bondage to the corruption of the Evil Aura of the Evil Ones, and to cure themselves of the disease of Sin that has attacked the human race.

101. "Also I ask you to bear in mind that the sole original cause of Evil and Sin is the Evil Ones, who impreg-

nate the whole earth and its firmament with their evil and contagious Aura.

102. "Sin, therefore, is an organic disease, and not merely a mental state; as much a disease of the Soul and Mind as Leprosy is a disease of the Body, or Lunacy is a disease of the Brain. Who would think of punishing or chiding a Leper or a Lunatic for being stricken with these maladies? And who should be capable of punishing or chiding mankind (much less young children) for the disease of the Mind and Soul? Certainly not men and women, who are themselves the victims of the same diseases. Because a certain parental, magisterial, or religious authority is vested in certain people over young children, it does not entitle them to inflict punishment and chidings on them, whilst they themselves, being equally deserving of punishment and chiding, get off scot-free, because there are none having authority over them to inflict these measures.

103. "And as Jehovah behaves towards Sinners, so must we behave towards them. For are we not made in the image and likeness of Jehovah, and are unto our children in the place of Jehovah the constituted mediums of Jehovah?

104. "Perhaps this has never struck you before, my Brethren, but it is nevertheless the case. Every Parent, every Brother or Sister, every Master, Adept, or Neophyte is, in the Cross and Serpent, a Medium and Representative of Jehovah, standing in the place of Jehovah, according to his or her degree of attainment and respective position in relation to mankind.

105. "We have therefore no title, no authority, no power to exercise any functions of Judge or Executioner in relation to our fellow-men, much less in relation to our children.

106. "It is contrary to the Principles of the Cross and Serpent for any Brother to chide or punish sinners, whether young children or adults, as if they were the offenders; nor to act in relation to sin in any manner contrary to the manner in which Jehovah deals with the sinner.

107. "Now I have said that Sin originates from the Evil

Aura which fill the environment of this world, and which proceed from those dark and corrupted Beings who have taken possession of this world, and are the ruling and dominating Force of Evil in the Earth.

108. "It is to these powerful, subtle, and malignant Beings, to whom we have to attribute all the Sin and Evil to which mankind is subject. By their sinister and malign devices, they have taken possession of the world, poisoning and impregnating every part of it with the corrupt Aura that proceed from their own corrupt and diseased natures.

109. "And all the guilt and blame of Sin and Evil, with all their direst consequences, fall upon them. The nature of man, in its abnormal state, is a highly sensitive and fertile receptacle for all Aura that environ it. And in consequence of the depravity and corruption of the Soul, Mind, and Body, through natural heredity and conformity to its environment, all children born into the world become the Receivers and Dynamos of the Auric Force that surrounds them, and prolific reproducers and generators of the Evil Aura of the Evil Ones.

110. "From the consideration of these facts there are two conclusions which arise :

111. "First, if Sin is caused by Evil Aura, proceeding, in the first instance, from Spirits that are not naturally part of humanity, but are the dominating power of humanity; and if this Evil Aura forms the environment of humanity, then it follows, that, to cure humanity of Sin and its consequences, suffering, disease, and corruption, we must treat it at its Source and Root, and not by merely cutting off the branches. We must cleanse the nature of man by removing, first, the fountain of Evil that defiles and corrupts it. Of what use is any treatment of symptoms and sores only, when the cause of them is left untreated? What good is there in removing the symptoms or effects of a cancer, when the cancer remains forever discharging corruption and deadly poison into the blood?

112. "Our first endeavour therefore should be to remove

the Cause of Evil, viz., the Evil Aura; to change the environment, to protect our children from the Aura of the Evil Ones.

113. "Secondly, seeing that already Evil has wrought its deadly work in our children, and they are already corrupted in Body, Mind and Soul, we must also treat the Sin and Evil that lies in the very nature of our children. We must purify their natures, so that not only their environment is pure, but their Souls, Minds and Bodies are also pure. For until Sin has been eradicated from the nature, that nature cannot perfectly correspond to pure environment, but possesses a certain attracting Force to the Evil Aura of the world-environment.

114. "And how is this stupendous work to be accomplished? How can you remove the evil environment, and create the pure environment? And how can you cure the disease which has attacked your children through the Evil Aura with which they are surrounded?

115. "This work is a work which lies entirely in yourselves, my Brethren. No power outside of yourselves can cure your children of Evil, nor surround them with the pure Aura of Elohim.

116. "Jehovah, our Father—out of whom we first proceeded, in whose likeness and image our Spirits are formed—Himself is impotent to save a single Soul, born into this corrupt world, from the corruption and evil into which they are born, and which, through our own corruption, they have inherited, unless we ourselves live and work to this end in harmony with Him.

117. "I have already told you that Parents and all Brethren of the Cross and Serpent are, potentially, what all Masters and Adepts are actually, the Mediums and Representatives of Jehovah. Now this is a literal and scientific truth, and a truth that you must comprehend and realise, at the very outset of our endeavours to save the world from Evil.

118. "By the Cross and Serpent ye are purifying and

reconstituting your natures, and fitting them to perform their true and normal functions, as the Mediums of the Aura of Elohim.

119. "By your own purified and developed natures, brought into conjunction with Elohim, ye will receive the Aura of Elohim, and transmit it into the environments of your beings. The Aura of Elohim will pass from you, and be drawn into the natures of all those who come into the circle of your attraction.

120. "This is what Jehovah is seeking, men and women who shall be the Mediums of the very Aura of Elohim. And every man or woman who purifies himself or herself by the Cross and Serpent, becomes a Medium of Elohim, and the Saviour of his fellow-creatures, and particularly of those who are most susceptible to his Auric Force.

121. "And ye, my Brethren, are they who are willing to become the people whom Jehovah can employ as His Mediums. Ye are seeking, by the true and only means that are possible, according to the Laws of Nature, to purify yourselves by the Cross and Serpent, that ye may develop the Spiritual Nature, and become the Mediums of Jehovah.

122. "Do you ask, what are you to do in order to attain to those conditions, by which ye can exercise upon your children the functions of true Parents and Mediums of the Aura of Elohim? Ye now feel that at once it is necessary for you to begin to deal with them according to the Principles of the Cross and Serpent, and ye wonder in your hearts how you are to make a beginning before ye yourselves are perfectly purified, and have become perfectly developed in the Cross and Serpent. Ye are perplexed because ye feel that, until ye have succeeded in altering your own conditions, how can ye hope to alter the conditions of your children.

123. "Now, hearken unto my words, Brethren and Fathers, and I will instruct you: First, as to how ye shall effectually treat your children from the present time, as

Neophytes of the Cross and Serpent, and, Secondly : I will elucidate to you the practical method of your own life in the Cross and Serpent.

124. "First, as to your present and immediate methods of treatment of your children. Ye shall learn to school yourselves in the first duty of all Brethren of the Cross and Serpent, viz., Self-Restraint. Ye must remember that your children are like young horses, or any other young animals, whose first awakening to the consciousness of Life, to the pleasure of existence, of motion, of the senses, absorbs all their thoughts. They live only for the pleasure of indulgence in these pleasant sensations. Their physical faculties and organs are in the process of development ; their muscles, their limbs, their appetites and tastes are just forming, and assert an almost absolute authority over their natures.

125. "Intelligence and Will are utterly uncurbed, unrestrained by any spiritual or moral restraints. The Mind is always the last part of a child to assert itself. And this is because, until the Body has formed and developed to a certain degree of solicity and strength, the strong power and force of mental energy is a peril to the nature of the child. A prematurely-developed Intellect, and an over-strained Will, in a young child, is a great source of danger, leading to a weakened constitution and to imbecility.

126. "Therefore a parent who is judicious, must not think of developing the Intellect except by guiding it in the right direction, by simple instruction on simple matters, requiring little reflection. Nor shall he put too great, if any, curb on the animal spirits, or the physical energies of the child, saving only such as safety and health require.

127. "A child is all animal spirits, all energy and all unthinking activity. But, a child is a very delicate and sensitive mortal, and will never fail to assimilate and correspond to the nature and mental state of its parents, and older companions. It is not by words, or lessons, teachings, chidings, or punishments, that a child is trained and

curbed and disciplined; but by the unconscious transmission of Thought-Aura from the one to the other.

128. "A Mother is naturally the chief transmitter of Thought-Aura. And a Mother who rules her child by the world-methods, who upbraids her child for thoughtless, wilful, ignorant, or impulsive acts, for acts of disobedience against certain restrictions which have been made, of thoughtlessness; of excessive animal spirits; of wrong conduct, induced by the natural seeking after sense indulgence, and pleasure; and of deceit, evasion, stealth, or untrustworthiness in consequence of such indulgences being forbidden by restrictions; a Mother who chides, is angry, or impatient, who loses her own perfect self-restraint, and permits her ire and passion to rise, who punishes her child and scolds him; such a Mother is all the while transmitting Thought-Aura of the same character into her children, who quickly assimilate them and develop similar characteristics of ill-temper, impatience, passion, and ire, and the child learns very rapidly to use his physical faculties to assert his will, in the same way as the parent uses his or her physical faculties to assert or secure his or her will.

129. "And on the contrary, a parent who only restricts the energies and animal spirits of a child in essential matters, and never chides, never punishes, never speaks in heat of ire or passion, never is impatient, never irritable, never petulant, never loses the serenity of perfect self-restraint, will transmit these golden qualities to his children.

130. "Only shall he be firm and inflexible in requiring obedience and attention to those necessary commands and restrictions, that act as the gentle curb to excess in energy, or animal spirits in the child. His patience and perfect calmness; his eye of unchangeable love and kindliness, bright with the fixed determination of a true and Holy Soul; his voice steady and firm—never harsh or stern or menacing—; his touch cool and resolute, gentle and kind; his unhasty, patient forbearance; his interest in the little interests of the child; his watchfulness of his enjoyments,

and his encouragement of his pleasure, and the development of his Mind and Body; all these things are not merely 'states of mind,' but they are also Rays of Light, channels, or waves, of Thought-Aura, which radiate from the Soul and Spirit, and flow in cool, gentle, and potent currents of Force, which originally flowed from Jehovah-Elohim.

131. "From this very day exercise yourselves in the cultivation of these qualities. Let your minds drink in the Thought-Aura of Elohim. Dwell unceasingly upon the nature and character of Jehovah. Assimilate in your minds all that your loftiest and holiest imagination can conceive of the Perfectly Patient, Perfectly Pure and Perfectly Wise Being, your Heavenly Father. Picture Jehovah as the living human Father of your children; picture what manner of Father He would be, fostering, generating, and sowing continually the Pure and Potent Aura of His Great and Perfect Soul, in the Souls of your children.

132. "Then remember that all this, precisely the same, perfectly the same, you must be, may be, can be. For, as I have before said, ye are, as parents, the Father's Medium, the Father's Representative. Your children are infinitely more highly connected, more highly born, than of any mere human parentage. Ye are the Proxies, Sponsors, Sureties, of Jehovah; ye are your children's God-Parents. Ye stand to your children in the place of Jehovah.

133. "And think not that ye are not sufficient to surround your children with the Aura of Jehovah-Elohim, your Heavenly Father and Paraclete, because you are not yourselves perfected in purity and nature, as ye shall be hereafter, when, by the Cross and Serpent, ye have become Masters and Adepts, in the Wisdom and Nature of Jehovah.

134. "For the exercising of these qualities, which, as I have said, are the channels for the waves and currents of Spirit-Radiation, will discharge and transmit the Thought-Aura of Elohim, projected from your Spirits.

135. "Now the Aura of your Spirits are never contaminated, never capable of defilement or contagion. They

may exist, and do exist, in the company of the Aura of corruption, of Demons. And in all human Souls the Spirit projects Aura of Elohim, in however small quantities. And it is because the Aura of corruption is generally overwhelmingly more numerous, outnumbering the Aura of Elohim in the imprisoned and confined Spirit, a million-fold, that man's Auric Force is generally evil and not good.

136. "Therefore, by the painful diligent exercise of all the gifts and qualities of the Spirit—the fruits of the Spirit—by your own self-efforts, sustained in perfect continuity, unceasingly, and without any wavering or discouragement, ye will continually be developing your Spiritual natures, and, not only saving the Souls of your children, but also saving your own Souls.

137. "Finally, Brethren, whilst what I have already said is perfectly true, that it is not by words, counsels, instructions, as well as not by punishments, that ye can train, or correct your children, nor transmit the Thought-Aura of your Spirits, and of Elohim into their Souls; but by the unconscious projection of your Auric Force, in your own Spiritual character and qualities; nevertheless, the functions of language, instruction and discipline are not to be neglected even in the earliest infancy of your children.

138. "Ye must surround their growing Intelligence with those influences and environment on the mental plane to which they will naturally and spontaneously correspond, which will be to their highest profit.

139. "Your own conversation, whilst being cheerful and light-hearted, must be likewise holy, pure, and spiritually seasoned. No levity, no frivolity, no triviality, no idle speech, no unrestrained language; nothing that savours of worldliness or carnality, nothing that would tend to cultivate the same in the acute and highly sensitive mental natures of children; shall be permitted, or even named in their presence. Ye are Jehovah's Mediums, and His Representatives, Custodians of His children; and as such ye shall

be to them always and unfailingly, what He would be, as He is to His Heavenly Children.

140. "Likewise ye shall train your children in the true method of Prayer to Elohim, in communion with Elohim; teaching them every day the Truths of the Spiritual Life; speaking to them of their Heavenly Father, of the innumerable Spirits of Elohim, the Angels of Heaven, of the Saints in Paradise, of their Great Master, by whose Mediumship the Aura of Jehovah is transmitted to the Universe, and by whom, through the intermediary mediumship of Elohim and yourselves, they receive Life, Wisdom, and Strength to live the Life of Jehovah in their human earthly existence.

141. "From these instructions they will soon learn to converse with, and realise the presence of the Angels and Spirits who are invisible, and who are the Messengers of their Father to their Souls. And they will learn to regard, love, and respect you, their parents, for what ye are, the Mediums and Representatives of their Heavenly Father. With such a reverence will they regard you that their Intelligence and Will will be easily submitted to your guidance and control.

142. "Then ye shall conduct the daily Orisons, simply and plainly, in your own households, in which ye shall address them in a few plain and homely words on the many truths of the Wisdom of Jehovah, and explain to them the understanding of all the principles of the Cross and Serpent. And ye shall conduct their Souls to the feet of the Heavenly Father, and aid their Minds by simple words of adoration, confession, prayer and faith, drawing down the Aura of Elohim upon and around you as ye are bowed in prayer.

143. "Also ye shall encourage and cultivate in your children habits of prayer, meditation, and periodical periods of solitude, retirement and thought, in which they can learn to think upon their Souls, and to concentrate their Minds on the things of the Kingdom of Heaven.

144. "And ye shall also permit your children to be pre-

sent at your Sacred Lodges, your Agapes, your solemn Assemblies and Convocations, saving those Lodges in which only Brethren of the Higher Degrees can be present. And the very restriction of the younger Brethren and Initiates from attendance at these Lodges will be an inducement and stimulus to make greater efforts in their own individual purification and development, that they may take those Degrees which will entitle them to participate in the Higher Mysteries, and cultivate the Higher Spiritual Gifts.

145. "And now, my Brethren, why is it that I have dwelt at such length upon this question of child-treatment in the Cross and Serpent? Simply for the purpose of giving you some instructions concerning your treatment of the children whom the Father hath placed in your care. Though verily this reason is one, and a most important one, for which I have spoken upon this matter. But I had another purpose in speaking of young children, one of deep import to this human race, the nature of which I will now unfold to you.

146. "You are aware that I am sent by the Father to preach the Truth of the Cross and Serpent openly and widely to the world; that Truth which hath been kept secret for a long period, concealed in symbols and occult learning, and only veiledly and secretly inculcated by the Magi. But now in the fullness of the times, at the beginning of this new Bi-Millennial Age, the world hath been gradually prepared for the reception of the Truth, by the evolution of time, by the decay of the ancient superstitions, and the slow education of the human mind to the falseness and rottenness of those forms of religion which have taken the place of the Cross and Serpent, purporting to be the true Wisdom of Jehovah.

147. "And now hath begun the New Age of enlightenment and development, in which mankind will receive and follow the truth of the Cross and Serpent, and the old superstitions will fade away. The Light is now beginning to pour upon the world which shall, in due course, destroy

and scatter the darkness, and lead eventually to the restoration and dominion of the Kingdom of Jehovah upon the Earth, and the world-wide Regeneration of the human race.

148. "But, my Brethren, this work of which ye who now live to see the commencement, will not be accomplished in a day, nor will ye live to see the accomplishment. It is a work which will require many long and troublous ages to fully accomplish, and unto you it is permitted to lay the foundations, to bear the burden and heat of the day, to sow the seed of the Truth: and to others will it be given to build and complete the structure of the New Temple of Humanity, to gather in the great Harvest of Souls, to see the Regeneration of mankind.

149. "The coming Regeneration of the world will come by degrees, by the slow process of Evolution and Generation. The purpose of the Cross and Serpent is the Purification of the natures of a people, gathered from among the different races of mankind, a people whose individual Souls have been prepared and predestined, by the operation of their past incarnations, and their past existences in Paradise, for the reception and acceptance of the Truth of the Cross and Serpent.

150. "These people will be Called and Selected by the attractive Force of Elohim, to whose Aura they will naturally correspond, and will come, one by one, from out of the heathen and false superstitions, from the many religions which represent the Demoniack and Evil-working worship of Baal, and shall form the first Nucleus of people, whose Souls have been saved, whose Spirits have been set free, and whose Minds and Bodies have been purified from evil and corruption.

151. "They are destined to be the Progenitors of the New Race of purified and redeemed people, who shall lay the foundations of the Kingdom of Heaven upon the Earth.

152. "Ye, Brethren, are the predestined people who have been called forth, by the Auric Force of Elohim, to which ye have corresponded, whose Stars have shone in the

Heavens, and depicted the forecast of your destiny, whose Souls have been prepared in past incarnations to correspond to the Cross and Serpent, and to follow Me, the Great Master, in those preliminary functions which will hereafter grow into a vast and world-wide organisation—the Kingdom of Heaven.

153. “The growth of this’ organisation will be through, in the first place, the overspreading of the earth with the Truth of the Cross and Serpent, and the Conversion of individual Souls, the Regeneration of individual men and women, and their Purification and Redemption from evil and corruption.

154. “In the second place, the growth of the Kingdom of Heaven will be through the raising of a New Race, the Family of Jehovah, who shall be ‘Born Again’ as the Sons of Elohim, by the Regeneration of their natures from the heredity of the Demons to the heredity of their original Adamic nature of the Sons of Elohim.

155. “Now this New Race will be produced by natural Generation, the procreation of children. Each purified and redeemed Soul will be the parental source and means of purifying and redeeming its own children, and creating households of the family of Jehovah. And the future offspring of purified and redeemed Souls will inherit the purity of Nature, and the Aura of Elohim, and be born free from Evil Aura and corruption, and redeemed from the bondage and dominion of the Evil Ones.

156. “When Jehovah called out Abraham from the House of his Father, and, led by Elohim, he pursued the Path of the Cross and Serpent, he raised unto Jehovah a Seed of Chosen People, who increased and multiplied into a great and noble Race, the Race of Israel, which, by natural generation, under the Mastership of the Patriarchs and Priests, who succeeded one another, through many ups and downs, many varying rises and falls, ebbs and flows, of the true nature of Elohim, and after many temptations and vicissitudes; finally reached the highest degree of racial progress,

under the Cross and Serpent, in the most glorious and benign reign of Solomon, the illustrious and great Father-King. In each throe of this race, each generation that followed one another, the Race of Israel gradually threw off, little by little, the corruption and evil characteristics of their natural depravity.

157. "As one man, Abraham, thus purified himself by the Cross and Serpent, and raised a Seed unto Jehovah, which afterwards developed into the Holy Race of Israel under the famous Kings and Priests that reigned previous to the death of the most noted of them all, King Solomon; even so, by many families, by families among all races of this degenerate and depraved Race of mankind, will the same process of Human Regeneration ensue. But, this time, not by calling out one man, to raise, by generation, one family, to grow into one race; but by many men, producing many families, called out of every nation and people, and tongue, and forming unitedly One Community, overspreading the world, under one Great Master, and many Masters and Priests, gradually filling the earth with purified and regenerated people.

158. "By this manner, through the operation of those natural laws of generation, evolution, and the natural domination of the pure and whole over the impure and evil, which will gradually develop and increase; the Race of the Demon and corrupt heredity will become weaker and weaker, and finally will become extinct upon the earth; and the Demon Hosts will be driven back into the Abyss, to remain innocuous and unharmed until the Cataclysm at the end of the Age shall dissolve their present beings, and they will be restored to purity by Fire, and regeneration by Evolution, in the next Cycle of Earth-Existence.

159. "Think not, however, that this world-wide Regeneration of the human race will come about in the course of one or two generations. Many souls will leave this earth and return to the earth in Reincarnation; many falls and lapses of mankind will take place, our posterity will suffer

many ebbs and flows, many rises and falls, many ups and downs, but steadily the Truth of the Wisdom of Jehovah will permeate the ignorance, the darkness, and the corruption, generation after generation, destroying the illusions, the superstitions, and the darkness of ignorance into which mankind has fallen, and will in the future fall still deeper; and gradually lifting the mind of the Race into the higher truths of Science and Spiritual knowledge.

160. "And finally, at the end of this Age, the whole world will be in a state of mental and spiritual preparedness (having reached the finality of all knowledge attainable in their present human conditions) to rise to the Higher Truths, the Wisdom of Jehovah, which will then be spread over the world, in the latter rains of the Aura of Jehovah-Elohim, which shall ensue upon the intervening period of human development.

161. "And what shall be the consequences of this long and painful Regeneration of the Human Race? What will the end thereof be to this world, and to all the creatures, now sunk in the darkness of night, in corruption, evil and ignorance?

162. "Verily will the words of the Prophets be fulfilled, and the whole earth will be purified and renewed. The very crust of the earth will renew its original purity and form. The corruption which has hardened its constitution, caused by the perpetual absorption of corrupt and Evil Aura, will rapidly disappear. The pure and potent Aura of Jehovah-Elohim, filled with those Forces and Elements of Nature, will bring forth plant-life of species and kinds that grew upon the earth in the time of her Adamic purity and glory. The disease and blight of Nature will be healed, and the thorns, briars, thistles and weeds, to which the present vegetation have degenerated, will cease upon the earth; and the soil will produce Heavenly vegetation, pure and full of the Life and Essence of Elohim. The animals and all living things will eat of pure food, which will rapidly change their own conformation and nature, and the new

species that shall be born of them, shall rapidly evolve into those noble and beautiful creatures which rapidly disappeared from the earth, after the corruption of the human race, when the Demons first descended upon mankind and worked their evil purposes.

163. "Likewise will all disease and ills of mankind, which have caused so many and so great sufferings upon all creatures, disappear from the face of the earth, and all creatures shall live lives of perfect wholeness, happiness and delight.

164. "Then shall be fulfilled those words of the Prophet Isaiah, which ye all remember (though the true interpretation of which ye have never known). Ye never knew that this was a literal forecast of the condition of the earth, by the Cross and Serpent. Ye relegated its fulfilment of all those prophetic words to an indefinite time, in which by some miraculous means they should be accomplished, and even many of you saw no literal interpretation of them, only imagining that they had a spiritual and figurative meaning.

165. "The wilderness and barren places of the earth shall rejoice for those days, and the arid deserts shall rejoice; and they shall blossom forth with verdure as the rose in summer.

166. "They shall blossom abundantly, and rejoice even as men who joy with singing and glee; the glory of the favoured Lebanon shall spread unto them, the charms of Carmel and the Land of Sharon, and they shall reproduce the Glory of Jehovah and the pure Aura of Elohim.

167. "They whose hands trembled with weakness, and whose feet were feeble and lame, shall be strengthened and restored under these new and healthy conditions.

168. "They that go about timorously, and with fear of suffering, disease, and untimely death, will say unto one another, 'We will be strong, and have no further occasion to fear, behold our God hath come down to the earth, and brought restoration and health, and a full recompense for all

the evils and ills that are past; Elohim hath come and saved us.'

169. "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

170. "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing for joy. For in the wilderness of this desolate and corrupt earth shall the waters, filled with the pure Elements of Life from Elohim, break out, and streams of pure Aura shall flow in this terrestrial desert.

171. "And the dry and contracted ground shall become as a clear and pellucid pool, and the thirsty land, so long bereft of its normal waters, shall bring forth springs of water; and the places where only reptiles and noisome beasts dwell, shall be sweet watered meadows, full of delightful vegetation.

172. "And the Path of Elohim that leadeth unto the Highest Heaven shall be opened to the sight of mankind, even the Path of the Spirits, which is called the Path of the Holy Ones, on which none who are impure can tread, but only is it open for those who are in Communion with the Holy Ones, those who have journeyed along the rugged Path of the Cross and Serpent, who, though foolish and ignorant, do not err or stray from its hard and spiral way.

173. "And there shall then be no fierce or ferocious lion or savage flesh-eating beast on the earth; there shall none be found there; but only living creatures, of all species and kinds, that are redeemed from the curse and corruption of evil, shall walk the earth.

174. "And the ransomed of Jehovah, they that have obtained their deliverance from the Dominion of the Darkness and the Demons, shall return unto their normal state, and flock to the Temple of Jehovah that shall be restored in Zion, with songs of everlasting joy upon their lips; mankind shall obtain joy and gladness, and sorrow and sighing shall flee away.

175. "And now, Beloved Brethren, ye have heard from Me, briefly, what is the Message which I am sent to this

world to deliver, what is the Work it is my Destiny to accomplish. It is a Work and a Message of much joy, of restored hope, and of intense glory, for ye that are believing and faithful to your Pledge, and who are True to the Truth to which your minds have assented, and you have committed yourselves, Soul and Body.

176. "But it is a Message and Work which will involve all ye who follow Me in my Destiny, and in the Path of the Cross and Serpent, in which I shall lead you, in many Temptations and Afflictions. With Me ye will suffer in both Soul and Body. As my Disciples ye cannot follow Me, unless ye deny yourselves, in Body and Soul, and, for my sake, who represent, as the Great Master, the Truth of the Cross and Serpent, and Mind and Will of the Father, forsake all earthly ties and callings, and become verily the Slaves of your Master, for a greater sake than the salvation of your own Souls, even for the sake of the salvation of the whole Human Race, and of all the earth, and all that live upon the earth."

177. And when Jesus had finished all these sayings in the hearing of the Disciples and Neophytes that had gathered unto Him from all parts, He dismissed them, saving a certain few of the Neophytes, who had followed in the Teaching of John, and were prepared to enter upon the training and discipline for the Third Degree of the Cross and Serpent, in which, in due time Jesus would Initiate them. And these men, who numbered about Twelve, He instructed further and privately, in the Mysteries of the Kingdom of Jehovah, and finally bade them return to their homes, and to await the Call which He should soon give them, to forsake all and follow Him.

178. And Jesus retired into a quiet spot, and remained in seclusion for some days, Praying and Fasting, and receiving counsel of Elohim. For Jesus was about to call out from the Disciples those who should be appointed to the office of Ministers, and who should be set apart for the future office of Hierophants and Masters of the future Lodges

that would hereafter be established in various places in the Great Hierarchy of the Cross and Serpent.

179. And it was requisite that Twelve Brethren should be selected to train in the Principles of the Cross and Serpent, and to develop for the High Offices they should fill in the future Great Hierarchy. Now these Brethren were not to be chosen haphazard from among the Brethren, nor were the ordinary qualifications which were esteemed among mankind as the signs of particular eligibility or title to be chosen.

180. Jesus knew the Spirits of all men and their antecedent history in their past incarnations. He knew that those men to be chosen were men whose destiny was marked in the Heavens, their Stars indicating their identity in the flesh, as those who were destined according to the Spirit, for their offices.

181. And the Twelve Souls, incarnated to the special work of Ministers of the Great Master, and, in due time, to take the Sacred Office of Hierophant and Master, were known to the Spirit of Jesus; and for this purpose, that He might identify them Mentally and Physically, and thereby be enabled to call them and appoint them to their offices, Jesus retired into solitude for Prayer and Counsel with Elohim in His Spirit.

182. Then Jesus went forth by the Sea of Galilee, and found some of the Neophytes by the seashore, occupied with their avocations as fishermen.

183. And among them there were two brothers, Simon—whom Jesus afterwards surnamed Peter—and Andrew. And they were in the act of casting from their boat a drag-net into the sea.

184. And Jesus stopped by their boat, and looked steadfastly upon them, for He knew by His Spirit that these were two Souls whom He was to call out from their Brethren for the office of the Ministry.

185. And afterwards the two Brethren looked up from

their employment, and beheld Jesus gazing upon them. And they knew at once that Jesus had come to call them. And they said one to another: "It is the Master. He has come to call us, as He bade us expect."

186. Then they ceased working, and waited for the Master to speak unto them. And Jesus continued to stand looking upon them.

187. Then Jesus called unto them and said: "Peter and Andrew, follow Me." And at once the two Brothers joyfully handed their net to their partners in the boat, and came ashore. And Jesus took them aside and spake unto them, and said:

188. "Brethren, ye are now to follow with Me until I have called other Brethren, and then I will speak unto you all concerning that which it is necessary that you should know."

189. And going on from thence He came to a place where were other two Brethren, whose names were James and John, the sons of a Neophyte, named Zebedee, and they were busy mending their nets on the beach. And Jesus spake unto them and to Zebedee, and bade them follow with Him. And straightway they left their nets, bade their father Zebedee farewell, and followed Jesus.

190. And they went towards Capernaum, and Jesus called other Disciples unto Him on His way to Capernaum, passing through Bethsaida.

191. And when Jesus arrived at Capernaum, with His Disciples whom He had called during His journey, He passed the house of a man named Matthew, tax-collector, who was sitting at his table, transacting his business. And Matthew was a Neophyte, having been Baptised by John, whom Jesus had bidden to return to his business, and to await His coming. And immediately Matthew arose and followed Jesus.

192. And when Jesus had called to Him the Twelve Disciples, whom He had chosen from among the Brethren,

He led them into the Wilderness and instructed them, saying :

DISCOURSE OF JESUS TO THE TWELVE APOSTLES.

193. "Beloved Brethren, I have much to say unto you before we can again return unto the habitations of our fellow-men, and commence the Life and Ministry of the Cross and Serpent in the world.

194. "Ye Twelve, it has been the Father's predetermined purpose and mind that I should call you out from among your Brethren, that ye may serve in the Sacred Ministry with Me, that Ministry which the Prophets and Priests served in the days of Moses, until that evil time when those men of Baal, the Demon-God of this evil world, seduced the people from their allegiance to Jehovah-Elohim, and the Prophets and Priests of Elohim.

195. "Ye will observe that from all human points of view, and according to human judgment, the choice of such men as yourselves has not the appearance of the wisest and best selection, not one of you being men of any position in the world, of any particular or wide notoriety or popular esteem, nor of any financial means.

196. "And such of you as were possessed of means ye have voluntarily forsaken your wealth, and intend to take the vow of Poverty, and Abstinence, with Me, and to follow Me, possess of neither money, houses, nor possessions.

197. "Now one would have supposed that Jehovah would have chosen men of means, of culture, and of renown, men of acknowledged greatness of parts and attainments, to undertake so great a task as the one in which we are now to engage ourselves. At least that the world would have selected men of ability and experience in worldly matters, and in the great Schools of Thought and Philosophy that we shall have to confront, and find ourselves compelled to contend with.

198. "Whereas all ye are men who belong to a despised class, who are ignorant, uncultured, and totally outside of

all the knowledge and experience of the Schools; men who have lived plain and simple lives, for the most part, labouring at employments in which ye have had little or no opportunity to educate yourselves beyond the general knowledge that sufficed for your lives and labour.

199. "But there were reasons, very definite and significant, for the choice of yourselves above all other more experienced and better educated men.

200. "Ye must remember that it is not by Intellectual achievements or attainments, not by the pomp and glory of human Fame and Renown, nor by the Culture and Wisdom of the human intellect, that the Kingdom of Heaven will be re-established. And for this reason, that the human intellect, knowledge of the wisdom of this world, and the possession of great Intellectual and Material Gifts, are the greatest hindrances and impediments to the development of the Spiritual Gifts.

201. "And it is the development and possession of the Spiritual Gifts which alone is required. The Intellect and Reason which have already been exercised in, and habituated to the knowledge and wisdom of the world, is thereby so much the more incapacitated to receive and assimilate the things which belong to the Spirit, the Truth which opens to the understanding the Wisdom of Jehovah.

202. "A mind that is filled with wisdom acquired by long experience and study in the Schools of this world, which are evil and contaminated springs of knowledge, and give forth false and spurious wisdom, which is far removed from the Wisdom of Jehovah, has little or no room for the Higher Wisdom, which requires the whole mind, and cannot be grasped or received, if the mind still retains and clings to the false and evil.

203. "Such men have to go through a hard School of disillusionment, of self-abnegation, and self-emptying, before their minds will meekly and humbly submit to the methods of instruction required by the Wisdom of Jehovah, or readily accept the Truth it inculcates.

204. "To give up false reasoning, false ideas, and false methods of thought, to begin again, and to unlearn most of what a man has learned, and to learn what he never once knew or suspected; to be brought to a standstill, and to discover that all his past theories and beliefs are naught but the barest, thinnest vein of truth, encrusted in the thickest covering of error and untruth; that he must take again the low position of a child, a disciple, and learn truth from the beginning, in a manner, and by methods, that are so utterly opposed to all accepted ways and methods of instruction; such a demand upon great and wise men, full of earthly Science and Philosophy, is too great a one for any man to immediately acknowledge.

205. "And ye will see, as ye hearken to my teaching, that this much-boasted Intellect and Reason, or the Intellectual Faculties of the human constitution, is, in reality, an abnormal development of the Brain, a Disease, rather than a normal and natural Gift. In this abnormal and corrupted human race the normal organs of thought are barely known or realised, the true practice of receiving knowledge and of thought-production has ceased to be exercised, and a false practice of reason, intellectual ratiocination and judgment has taken its place.

206. "Let me now explain to you what is the Truth concerning the constitution of the Mind, both in its present state, and in its normal state, that ye may know what it is that ye are now doing in pursuing the Path of the Cross and Serpent, what are the changes that are taking place in your constitution, and therefore why it is that Jehovah has chosen Souls who are incarnated, as ye are, in humble and uncultured physical and mental bodies.

207. "The normal state of the constitution of the Mind, that state which was enjoyed by mankind in the days which preceded the Fall of the Adamic Race was that of perfect ratiocination and intelligence, unmarred and untainted by evil and corruption.

208. "The constitution of all beings is Fourfold, that is to

say, it consists of Four Natures, totally distinct from one another, but absolutely and eternally inseparable. Each organism from the incipient living organism that is called a Cell, a mere atom of Ether, to the organisation of the most complex Microcosm in the Universe, hath these Four Natures in the proportionate degree of their evolution and development.

209. "In Man these Four Natures are developed to certain degrees of consciousness, and are capable of special stages of development other than that of mere Evolution. Man has risen from the Cell-state to the Human state by the slow processes of Evolution, which Philosophers have demonstrated by their observation and research in the fields of Physical Science.

210. "And in the normal state these Four Natures live and work in each organism in perfect harmony and solidarity. Distinct, but perfectly united, they are as the four parts of a house, the innermost chamber being the centre.

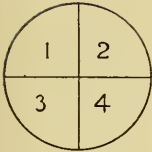
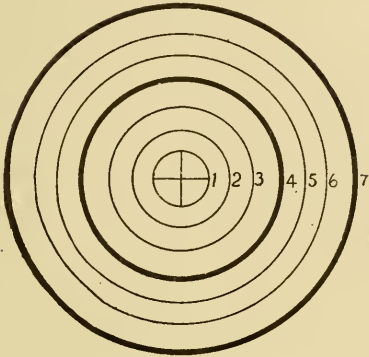
211. "These Four Natures are the Body, the Mind, the Soul, and the Spirit. They are as if Four Entities in one person, each living and working independently of one another, but each, at the same time, absolutely dependent upon the other for existence as one and complete microcosm.

212. "Now these Four Natures are constituted precisely in the same manner and mould, possess the same organs and parts, are alike in form and configuration, and function in the same manner, the only difference being that of their material substantiality.

213. "Normally speaking neither of these Four Natures are composed of a substance that is visible to the naked eye of the present human race. And each nature is a more rarified Etheric organism than the other. The Spirit-Nature being the most Etheric, composed of the most exquisitely fine molecules of Etheric substance, or integrated cells drawn together by the Force of Attraction.

214. "Therefore what we see, what is visible with our naked eye, is not the True Person, the Ego, at all; that is

DIAGRAM OF THE SEVENFOLD CONSTITUTION OF THE MICROCOSM.



- | | | | | | | |
|-----------|---|---|-----------------------|---|------------|----------|
| Microcosm | 1 | { | 1. Jehovah-Elohim. | { | 1. Spirit. | |
| | 2 | | 2. The Spirit-Nature. | | 2. Soul. | |
| | 3 | | 3. The Soul-Nature. | | { | 3. Body. |
| | 4 | | 4. The Astral-Body. | | | |
| | | | 5. The Mind-Nature. | | | |
| | | | 6. The Body-Nature. | | | |
| | | | 7. The Physical Body. | | | |



ever invisible, except to the purified, and developed Spiritual Eye.

215. "What then is that which we see with our naked eye, hear with our ear, touch with our hands? What is that thing which we call a 'Man,' which we can cognise and know by our physical senses?

216. "It is not the Real Man, not the True Person, not the Self, which constitutes the True Ego or Personality.

217. "I have said that the constitution of a man is composed of Four Entities, or Natures—the Body, the Mind, the Soul, and the Spirit. I must now tell you that these Four Natures are also divided into Two Entities, viz., Body and Soul. The Body consists of the Mind-Nature and the Body-Nature; and the Soul consists of the Soul-Nature and the Spirit-Nature. The one is within the other, as the yolk and albumen of the egg is within the two outer formations of the skin and shell.

218. "Each of these Two Dual Entities is enclosed in an outer vestiture or envelope, when incarnated upon the earth, or when in the state of Paradisaical existence. Upon the earth, in each incarnation, they are re clothed in the material envelope, or Body of Flesh, Bone and Blood, which awaits them in the interior of the earth, during their Paradisaical existences. And, in the Astral Zone, they are re clothed in the semi-material envelope, or Astral Body, which awaits them there during the periods of their Paradisaical existence.

219. "These outer envelopes, or Bodies, are therefore, what we perceive with our Physical and Psychical senses. They are the material covering, or vestiture, of the Two Dual Natures of the True Ego, or Person, of Man.

220. "In each Planetary Circle the Microcosms are clothed in this manner with two Bodies, corresponding in their constitution to the degree of Spiritual, or Etheric development of the Microcosms inhabiting them, the highest and noblest Bodies of all, being the Bodies with which the Microcosm is clothed when it attains to Perfection, and is

received into the Seventh, or Highest Realm of the Kingdom of Heaven.

221. "Then you must know also that these two Bodies—the Astral and the Physical, or Material Bodies—are likewise constituted in all their parts and organs, precisely as the Four Natures of the Microcosm which they enclose.

222. "And the Astral Body is the vehicle or instrument of communication of the Soul and Spirit-Natures, and the Physical Body is the means of communication of the Mind and Body. The Spirit communicates only through the Soul, the Soul communicates only through the Mind, and the Mind communicates only through the Body.

223. "And the Physical Body is the seat of Perception, Consciousness, and Sensation, in the incarnate life. Therefore the Voice of the Spirit can only be heard, and its presence felt, through the medium of the Physical Body.

224. "Then you must know that each of the Four Natures hath a Brain Organisation, or Cerebrum, of its own. And it is by the Cerebrum of each Nature that all Thought, Motive, Consciousness and Activity, are generated.

225. "Likewise, the Astral and Physical Bodies also have Brain-Organisations, or Cerebra, by which all the Thought, Motive, Consciousness and Activity are generated, and communicated to the Physical Organs of Motion and Sensation.

226. "Therefore the Human Constitution is like a telescope, containing organs of Perception and Thought, one within the other, each of greater and intenser degrees of power and capacity; the Astral Mind, and the Physical Mind being, normally, only the passive instruments or organs of receiving and communicating the Thought that comes from the Four Natures.

227. "And similarly, the Soul is the Receiver and Communicator of the thought of the Spirit, the Mind is the Receiver and Communicator of the thought of the Soul, and the Body is the Receiver and Communicator of the thought of the Mind.

228. "Therefore, normally, the Physical Body is the Receiver and Communicator of the Spirit Nature, by the successive mediumship of the Soul-Nature, the Mind-Nature, and the Body-Nature.

229. "Now the Spirit-Nature of man is the Spirit of Elohim in Evolution and Development, and is that indissoluble link between man and Jehovah, or between the lower developed organisms and Jehovah. *And the Spirit-Mind is the Receiver and Communicator of the Thought of Jehovah-Elohim.*

230. "Therefore, normally, when all the Circles of the Human Microcosms are in perfect harmony, and free from all evil or corruption, the Human Mind, in all its several Natures, is in conjunction and correlation with the Centre of Thought, Wisdom, and Life, in the Universe. And the Physical Mind (the Perceptive and Ratiocinative faculties of the Physical Body) acts purely and simply as the instrument and vehicle of communication of the Thought of Jehovah-Elohim to the Human Consciousness, and as the transmitter of the Thought of Jehovah-Elohim to the consciousness of all who are within the widening circles of radiation that radiate from them in continual currents of Auric Force.

231. "In a normal state of being, then, all the Thought generated in the human mind, and in the mind of all organisms, or Microcosms, is Spirit-Thought, generated first in the Mind of the Spirit, and passing into the Mind of the Soul, of the Mind, and of the Body, and thence into the Cerebrum or Mind of the Physical Body.

232. "But all Thought that is generated in the Mind of the Spirit is Thought communicated from the Mind of Jehovah, through the mediumship of Elohim.

233. "Therefore all Thought, in normal conditions, is the Thought of Jehovah, and as such was pure, perfect, true, and wise, and Thought which produced Action and Wisdom that was also pure, perfect, true, and wise, and was consciously received and assimilated in the degrees of

evolution and development to which the nature of the Microcosms had attained.

234. "Now, by Thought, I mean something more than this word ordinarily signifies, more than mere mental ideas and mental conceptions. Thought, in the true and fullest sense of the word, means all the Power, Light, Life and Wisdom of the Universe.

235. "All Thought that springs up in the human mind, or that comes from the Great Central Mind of Jehovah, is Organic. Thought consists of Cells of Ether which, first generated in Jehovah, are shed forth throughout the Universe, through many intermediate channels, and pass into the Spirit of man from the minds of Elohim, in Shekinah. These Cells are rays of Light, or Auric Force, and produce all the conceptions, ideas, motives, and actions of the normally developed man. In these Cells of Auric Force are contained all the Elements and Forces of Life, Vitality, Strength, Light, Motion, Heat, Wisdom and Power. They are the constituents of which all beings consist, from Jehovah to the smallest Cell of Ether.

236. "By the Auric Force of Jehovah, generated perfectly in the Spirit of the Adamic Race, and proportionately in all the lower races and species of organic life, before evil and corruption entered this Planet; the life of all beings on the earth was perfect and happy, without alloy or imperfection, according to the degree of development of each order of beings.

237. "All creatures, in varying degrees of consciousness and development, were in perfect correlation and conjunction with the Universe. The Adamic Race, our own original progenitors, were perfect in Wisdom, Knowledge, Understanding, Power and Happiness. They were in perfect solidarity with the Universe, and knew all the Wisdom of Jehovah, lived the life of Jehovah, communed with Jehovah-Elohim, and brought the Kingdom of Heaven to the earth.

238. "The Thought-Aura of Jehovah, coming in con-

tinuous showers from Elohim in the Shekinah which filled the Astral Plane with noble and beneficent Spirits, entering the Mind of the Spirit, in overflowing floods of Auric Force, germinated in the Mind of the Spirit, and flowed in unbroken streams of Aura—of Light, Life, Force, Wisdom, Knowledge and Power, into the Mind of the Soul, Mind, and Body Natures of every man, and fructified in unceasing Consciousness, Wisdom, Power, Motion, Action and Thought, in the pure, highly developed and sensitive minds of their Physical Bodies.

239. "The Four Natures, and the Astral and Physical Bodies, being in perfect conditions, equilibrated to one another in perfect Union, corresponded perfectly to the very Aura which passed into them, and germinated and developed without let or hindrance, in the sensitive and motive organs of the Brain of the Physical Body almost simultaneously with their first inception in the Mind of the Spirit.

240. "Consciousness and Effect were almost simultaneous with the causation and generation of the Aura of the Spirit.

241. "From what I have said, therefore, it will be perceived that in normal conditions, Thought and Action are always Inspirational, Intuitive and Instinctive. The Intellectual faculties of Reason and Judgment of the Physical Body and Mind held their natural and proper place in the human constitution, and were perfectly subordinate to the Spirit. The Mind of the Spirit ruled supremely and absolutely, dominated by the whole organisation of the Microcosm. Every thought and every action of every part of the Microcosm worked from the Spirit-Centre, and was conceived, energised, and actuated from and by the Mind of the Spirit. Each organ of the whole Microcosm obeyed the Mind of the Spirit, and was in absolute captivity to the obedience of Jehovah-Elohim, it was incapable of anything else. The only Aura that existed in the Universe was the Aura of Jehovah in first origination. Therefore the actions and

thoughts of all Microcosms were the actions and thoughts of Jehovah.

242. "The Universe is one vast Macrocosm, and every Microcosm is a unit of the Macrocosm, as a limb is a unit of a body, and every part of a Microcosm obeys the Mind of Jehovah, in every part of the Macrocosm that is in normal and harmonial relations with Jehovah.

243. "In these normal conditions, there was no possibility of wrong-doing, of error, of departure from the Mind of Jehovah, in any Microcosm, or part of a Microcosm, in the Macrocosm. The whole Universe was held in perfect harmony and correlation with the Centre, and obeyed undeviatingly the Mind of Jehovah, even as the whole Stellar System of the Universe obeys the forces of Attraction, Repulsion and Motion generated by the Sun.

244. "Men obeyed the impulses of their Minds, speaking and acting, not by any processes of deliberation and pre-judging right or wrong, expediency or convenience, or considering their effects and consequences in the light of evil or good. No man questioned the good of any thought, impulse, or action. Goodness was a thing unthought, unrecognised as an antithetical term to its opposite, because the opposite was a thing unknown, unheard of.

245. "Nor was there ever a question concerning the Truth or Untruth of any thought, knowledge, or conception, that entered the minds of men. Man received every thought and carried it out in principle and practice, without a suggestion of doubt or hesitancy; because Untruth was a thing outside of human experience.

246. "The Truth of every thought was accepted as a matter of course, whether coming from any man's own Spirit, or uttered and expressed by the mouth of speech of another.

247. "There could be no error, no deception, no mistake, no wrong, no evil, because the Centre of all beings was in conjunction and correlation with the Centre of the Universe, and in perfect adjustment to all the parts of the being.

248. "The Auric Force which penetrated from the Spirit to the Mind-Consciousness of the physical nature, was unfaillingly pure, and absolutely free from all evil and corruption.

249. "Therefore no Thought could by any possibility be false, unreliable, untrue, corrupt, impure, wrong, or evil. It must and could only be Divine, pure and true.

250. "Every man was the embodiment of the Mind of Jehovah, answered to every Thought of Jehovah, was sensitive and responsive to every Vibration that came from Jehovah, when it touched the Spirit of Elohim, *i. e.*, his true and eternal Centre.

251. "You will see the significance of these words when you compare the present abnormal state of being, into which the human race has fallen, with the state of being I have just described, and you will see then the true rationale and purpose of the Cross and Serpent, that profoundly-wise and essential course of Evolution and Development which Jehovah hath instituted, which is the only way by which man may be restored to his Original conditions.

252. "When the Fall took place the Four Natures became disorganised, the Voice of the Spirit ceased to be hearkened to, and men for the first time in the history of the Universe, began to live and act and think, by the light of their own Physical Mind; they commenced to judge and discriminate by the intellectual faculties, the reason and the intellect, which, in normal conditions, were never employed as the guide of conduct, of thought, or of action.

253. "When therefore the Spirit no longer exercised its true functions and authority, supreme over the whole nature of man, the Mind of man was cut off from the currents of Auric Force, the Thought of Jehovah-Elohim. Man was plunged into darkness; and, with the passing away of a few generations, the Wisdom of Jehovah was almost entirely lost to mankind, and the Spiritual Gifts and Powers of Elohim, ceased to be possessed by mankind.

254. "Mankind was shut off from the normal sources of Wisdom, Power, and Knowledge. Inspiration ceased to be the method of thought and action, and men no longer could rely on the truth of their thoughts and conceptions, nor on the purity and righteousness of their actions.

255. "And this reign of Darkness has continued from that day unto the present time. Men have groped in ignorance of the truth of the Universe; they know not whence they came, whither they go, nor what they are born into this world for. They have but the haziest ideas concerning the true Philosophy of Life and Destiny, of the Past and Future, of Death and the Hereafter, of God and the Spirit-Realms.

256. "What little mankind knows is what has survived the general eclipse of the Light of Jehovah, and has been kept alight by the few Prophets, Priests, Philosophers and Poets, who have, in greater or lesser degrees, received the Truth, in part, by Inspiration, Intuition and Instinct.

257. "In that degree in which men have yielded their minds to the Spirit within them, they have uttered and conceived the Truth of the Wisdom of Jehovah; they have spoken by the Inspiration of the Holy and Pure Aura of Elohim; they have uttered words of Jehovah, done the actions of Jehovah.

258. "And through all the ages of Darkness there have been men and women who have conformed to the proper conditions of Inspiration, and have become Prophets, Seers, and Priests of the Wisdom of Jehovah, Wise Men and Teachers of the Cross and Serpent.

259. "There have also been many Philosophers, Poets, and Men of Action, who have voiced and actualised the Mind of Jehovah, and served, in all ages, to conserve and maintain the Truth, and to lift up the human race, stage by stage, in the progress of devolution to the higher conditions of constitution, that will eventually lead to the Perfect Restoration of the Nature of Man to its Original state.

260. "But, on the other hand, the human race, cut off from Spirit-Communion with Elohim, with their physical minds buried in darkness and ignorance of the Principles and Truths of the Wisdom of Jehovah; shut from the Fount and Source of all Truth in the Universe; as a whole, lapsed for a long period into total ignorance and depravity, their intellect and reason becoming the mere slaves of the appetites, passions, and affections of their corrupted and evil Physical Natures.

261. "In consequence of this depravity of the Mind, and its lapse into total ignorance, the Mind of the Physical Body, intended only as the instrument and vehicle of the Spirit, and of the Wisdom of Jehovah-Elohim, became the instrument of independent ratiocination and thought. As the human race advanced in progress from the recoil which followed the worst effects of the Fall, the mind of man, his Intellect and Reason, awakened to a consciousness of its ignorance, and the general darkness of the human understanding.

262. "At that time all memory of the Fall from normality; all consciousness of abnormality, of the Wisdom of Jehovah, of the stupendous verities which account for the vast anomalies and evils of human life, which are the solution of the innumerable problems of humanity, had departed from the human mind, save in the vague, shadowy recollections, the instinctive prepossessions and traditions, concerning the Truth of the Past, and the Destiny of the Future, which were retained in the Religious conceptions and philosophies of the most ancient and long-enduring races.

263. "Therefore the mind of man set to work to piece together these vague ideas and memories, and to shape numerous Religions and Philosophies, according to the impressions and deductions that resulted from the exercise of their reasoning faculties, and from the fragmentary and mixed confusion of Truth, during the slight and scattered

moments of Inspiration, when men gave heed to their Spirits, and followed their Intuitions and Instincts.

264. "During the past ages men, in this manner, struggled and groped, in the dim light of their Intelligence (which operated and functioned only on the Physical Plane), and gradually fought their way through the lowest ignorance, darkness and superstition, in which the Demon-rule and dominance of the world had plunged the human race. Despite the terrible factors of evil and corruption, owing to the possession of mankind by the Demons, the Spirit slowly exercised its benign influence on the Soul, the Mind, the Body, and the Physical Body and Mind, compelling mankind to perpetual unrest and perplexity.

265. "Each Age marked a progress of the Human Race in the knowledge of the Truth, or, at any rate, in its fitness to finally attain to the Truth. And in every age there existed a small community of people who suffered themselves to be taught and led by the Inspired Men, who spake and acted as they were moved by their Spirits and by the pure Aura of Jehovah-Elohim that filled their Spirits.

266. "But the mass of mankind—excepting the few and scattered Wise-Men, who mostly are in secluded places in the remote Eastern Lands, and here and there a Prophet and a few faithful Brethren, whom the Prophet had induced to follow him—remained under the dominance of the Demons, in darkness and ignorance, but ever forcing their way nearer and nearer to the Truth, by pure determination and will to fathom the Mysteries of the Universe.

267. "Rejecting however the teaching of inspired Prophets of Jehovah, and captivated by the seductive powers and spells of their false and Demon-possessed Mediums, Necromancers, and Wizards, the great mass of mankind held to their own false Religions, and false Philosophies, and still remained in the greatest superstition and error as to the Truth, as all the nations of the world are to this day.

268. "And not only so, but even the people of Israel, who had for many ages followed the faith of Abraham, and

the Wisdom of Jehovah, which they had learned from Moses, Solomon, and the Prophets, departed from their earlier allegiance to Jehovah, and failed to keep up the promise of their former greatness and purity. They became inveigled and entangled in the superstitions of the nations, and, after a time, lost every vestige of that purity and truth which Israel possessed in those early days.

269. "Now you will understand from what I have said that, whilst there exists to this day the vast and world-wide false and corrupt Thought, Religion, and Philosophy, side by side with these, even in the very men who are the votaries and followers of superstition and error, there is the gradual trend of higher Thought and Aspiration, which is ever increasing, and drawing mankind nearer to the Truth, opening their eyes to the false, and preparing the world for the Kingdom of Heaven, the proclamation of which ye, Brethren, are called to undertake, when ye have fitted yourselves for so high and holy a vocation and ministry.

270. "Also that the Mind of man, from which emanate the Wisdom and intellectual knowledge of the present Age—an Age that has risen to an exceedingly lofty height of attainment, like unto no Age that hath preceded it (excepted as concerning the present decadent people of Israel, the Age of Solomon)—is not the normal human mind, that is the instrument and vehicle of the Mind of the Spirit, from which flow the Aura of Jehovah-Elohim, but it is the abnormally-developed Mind of the Physical Body, the material and physical Brain-Consciousness, which, normally, acts as the instrument of conveying to the Physical Consciousness the thought which springs from the Mind of the Spirit; the vehicle of Inspiration, and the lever and brake of the Physical Faculties.

271. "And it will be perceived that the more strongly developed, the more constantly exercised the mind of man is, in its present abnormal constitution; the greater the degree of dominance and power it has gained over the Will and Consciousness; and the more it is filled with know-

ledge, wisdom, and thought, derived from the Schools of Learning, Culture, and Philosophy of this world; the more impossible or difficult will it be to draw and influence such men in the Truth of the Cross and Serpent.

272. "I do not say that the worldly-wise and prudent cannot enter the Gates of the Kingdom of Heaven, but I do say, that all men, who are filled with the world's wisdom, who are pampered and waxed proud and egotistical, by reason of great learning, vast experience in worldly things, or great riches, possessions, high positions and lofty pretensions; will be obliged to forsake all these, to cast them off, to despise them, to come down from the eminence of their own attainments and self-erection, to empty themselves of all their natural pride-egotism, self-esteem; all their wisdom and learning; all their eloquence and philosophical profundity; all their religious superiority, their social superiority, their family pride and station.

273. "They will be under the necessity of taking the child's place, the disciple's place; to be no better than the very people whom their birth, position, attainments and culture, have made them to look down upon; and to begin again from the very beginning to learn the Truth of the Universe, the Wisdom of Jehovah, by the slow, painful, and humiliating Steps of the Cross and Serpent.

274. "In other words, they will find that they will have to abjure their own Intellect, Reason, and Judgment, to crush them, to trample upon them, to despise the wisdom and prudence, the modes of thought, the methods of ratiocination, of deduction, of discussion, of analysis, and of argument, which are the fixed principles of human reasoning; and to learn to draw Wisdom from the Spirit, to act, think, and speak by Inspiration, by Intuition, and by Instinct.

275. "Yet, so great, so true, so self-evident, will the Wisdom of Jehovah appear, as set forth in the Cross and Serpent, and declared before their eyes, and in their ears, that, in due time, the minds of the wisest and most prudent

will be open to receive it, and they will acknowledge the Truth and obey it, even though it shall be declared unto them by such unlearned and childlike men as ye all are.

276. "And now ye will see why it is that Jehovah hath not called to be His Prophets and Spokesmen the wise, the prudent, the renowned, or the cultured, but such as ye are, babes and sucklings, whose minds have never developed to distorted proportions, have never become overstocked with preconceptions, errors, false philosophy, superstitions, egotism, pride, or sensuality.

277. "Whilst, in your case, there is much building-up required in the Purification and Development of your natures, there is none of the pulling-down and destroying of great castles of worldly wisdom, worldly pride, prudence, superstition, vanity, and egotism.

278. "The men that Jehovah-Elohim require are men who are capable of living, speaking and acting, by Inspiration, by the Intuitions, Impulses and Instincts of the Soul, and not by the guidance, dictates, considerations and judgment of the Reason and Intellect.

279. "They must be men who live and walk by Faith only, by Faith that hesitates not at anything that is taught them, commanded them, or rises up from the Soul as the Voice of God in the Spirit; whether the words come from their own Souls, or from the Souls of any Master, Prophet, or Brother, who speaks under the movement and Inspiration of Jehovah-Elohim.

280. "Such men will be willing to walk in the Spirit, to live in the Spirit, to act always and only in the Spirit, heeding not the desires and admonitions of the flesh or the mind, fulfilling or obeying none of the behests and demands of the Body and Mind, when they rise up in protest against the Spirit.

281. "They will live lives of Spirit-detachment from the world, the flesh, and the Demons; they will consult no counsels but the counsels of Elohim in the Spirit; they will ignore the wisdom and prudence, the caution and discre-

tion, the policy and the diplomacy, of the world. They will rule their lives in absolute conformity to the Principles which the Spirit inculcates, according to the Laws of Jehovah.

282. "They will not weigh their words and actions, nor count their cost, their consequences and effects upon themselves, or upon others. They will implicitly accept and believe in the absolute Truth and Trustworthiness of all that they receive from their own Spirits, or from the Spirit of any Master, Prophet, Priest, or Teacher, bearing the Marks of such in their lives and utterances.

283. "They will seek only the guidance of Elohim, live each day by the day, be the veriest creatures of their circumstances, following the guidance of events, providences, privations, or occurrences, as being Elohim's method of guiding their path.

284. "It will never occur to them to hesitate or demur at any injunction or command of Elohim, however, and by whomsoever, it comes to them. Nor will they think twice in doing as their impulses direct them, unhesitatingly and courageously acting upon them, reckless of consequences, indifferent to their complete denial of such prudential or so-called 'wise' considerations, such as guide the world in their decisions and actions.

285. "Sufficient for them will it be that Jehovah hath spoken; it is His will, and, whatever comes of it, it will be right.

286. "Yet, never will any Truth, or any Counsel or Injunction be a denial of Truth, of Righteousness of sound and true judgment. It will ever appeal to the mind of a pure and spiritual man; it will ever have the approbation of a free and pure conscience, of a mind untrammelled by the world's rules and conventions, and of a judgment unwarped by self-egotism, sensuality, or superstition.

287. "And, Beloved Brethren, ye have been called to live this life of Faith and Obedience, to graduate, by the Degrees of the Cross and Serpent, in the Calling and Min-

istry of the Cross, that hereafter ye may be sent forth, as Masters and Prophets of the Wisdom of Jehovah.

288. "It has pleased the Father that your Spirits, previously prepared and fitted by your past incarnations, and your Paradisaical and Purgatorial periods, should reincarnate in the Physical Plane, under the present simple and pure conditions of Nature, in which ye are prepared to receive, with meekness and faith, the Word that is sown in your Souls by my mediumship.

289. "Ye are, for the time being, my Disciples, my Children. Until your natures have entered into a state of perfect Purity from all inherited and contracted Evil Aura, until the Evil Ones will find, in the constitution of your Body and Soul, nothing with which to correspond, ye cannot be yourselves the Mediums of the Spirits of Elohim, ye cannot be sure of the absolute righteousness, purity, truth, or trustworthiness of your impulses, thoughts, inspirations and intuitions; for ye know that the Evil Ones are able, at all times, to tempt you by false, delusive and seductive thoughts, filling your mind with ideas and impulses that are the simulation, and most plausible resemblance of Wisdom and Truth, easily to be mistaken for the Wisdom of Jehovah.

290. "In a thousand ways ye are liable to temptation, to seduction, to the bewitching and deluding suggestions of the Evil Ones, and it will be a hard matter for you, even the best and truest ones, to avoid being deceived by vain delusions, by false wisdom, by foolish devices.

291. "Therefore, until ye have taken all the Steps of the Cross and Serpent, and are fit and properly constituted and developed mediums of Elohim, in all your parts and natures, ye must rely upon Me, your Master, to be your Inspiration, your Guide and Counsellor, the Medium between your Souls and Elohim.

292. "For this reason it is necessary that ye shall abide with Me, and follow Me closely and confidingly, patiently bear the Cross with Me, and pursue the strait and narrow path of the Serpent, in my footsteps.

293. "Ye must suffer mine infirmities, my human frailties, my manner and speech, and attend most diligently to all that I do and say, careless of your own feelings and pains, or of the pain that I shall myself occasionally inflict upon you.

294. "Ye shall recognise that many of my words and actions are parabolically significant, that they have an Occult or Hidden meaning; that I shall often say what I do not literally mean, and mean what I do not literally say; and that many of my words and deeds will be Mysteries which ye shall need to solve by the light of your own Spirits, as ye pray, fast, and meditate thereon; or which ye shall wait the time when circumstances will explain them, or my own words, and subsequent actions, will be their elucidation.

295. "And now, Beloved Brethren, it is my duty to explain unto you what are the Principles of the Cross and Serpent, and to elucidate the several Mysteries which relate to the Twelve Degrees of the Cross, and to the Six Degrees of the Serpent, which represent the Path of the Cross and Serpent which ye are treading, and which ye will teach unto all men everywhere in the future course of your ministry.

296. "Ye know that the Cross and Serpent is that system of Purification and Development adapted to the special conditions of mankind, in his present fallen and corrupt state, by which the Human Nature, in all its parts, is purged from the Evil Aura which taints and corrupts it, and the Spirit-Nature is set free to exercise all its functions, as the dominant ruling and inspiring authority and power in the whole being.

297. "The Cross and Serpent was instituted by Jehovah-Elohim at the time of the Fall, in substitution for the original system of development, by which mankind, in all its numerous degrees of evolution and stages of development, was ruled and governed previous to that first Rebel-

lion which brought Sin and Evil into the world. And that system was called the Square and Circle.

298. "The Square and Circle represents the processes of the normal development of the Microcosm to the highest state of cosmic being. It extends far beyond all human conditions, and contains all the Higher Orders and Degrees of the Divine and Celestial constitution; the highest state of the Square and Circle attainable in the incarnate state upon the earth, being the Adamic State, or the Human Race of the Sons of Elohim.

299. "The Sons of Elohim were they who had evolved from the Lower Human Race, and formed a race of Human Beings who had attained unto human Perfection. They and their children were a separate and distinct race, and, there being no race of incarnate beings superior to themselves upon the earth, they were not amenable to the Laws of Evolution, by which the lower races were raised from degree to degree of human and animal development.

300. "The process by which the Lower Races, or Rudimentary Men, raised themselves, was by intermarriage, and the commingling of bloods, by which the Law of Heredity operated in the raising of new human races or species, superior in natural gifts and faculties to the races out of which they sprang.

301. "On the arrival of the human race, after many incarnations and evolutionary developments, at that state of development in which the Mental Consciousness of the Physical Body was capable of discerning the existence of the Spiritual Nature, and the Realms of Consciousness beyond the Physical Plane; they were born again upon the earth in the families of the Sons of Elohim, and passed through Six incarnations, in which the Four Natures attained to the state of Perfection that marked their fitness to enter the Seventh Gate of the Kingdom of Heaven, and to be born, after their Sixth incarnation, in the Celestial Kingdom, Sons of Jehovah.



302. "The Sign of the Square and Circle represents the constitution of the Microcosm, as a perfect Replica or counterpart of the Universe, or, the Macrocosm. It is a figure of a Circle, in which are described Four Right Angles, formed by four lines bisecting the Circle through the point of the Centre from East to West, and from North to South.

303. "The Four Right Angles represent the four natures in perfect equilibrium, and the Circle represents the Spiritual Union of the four natures with the Universe, and with Jehovah who is the Centre of the Universe.

304. "When the Fall of the Adamic Race took place, the equilibrium and unity of the Four Natures with the Centre and Circle were destroyed.

305. "Mankind no longer worked and lived from the Centre, Jehovah, and no longer functioned in correlation and union with the Circle, the Universe. The Centre, the Spirit of Elohim, which is the Eternal Ego of every Microcosm, still remained, and the Four Natures still existed and functioned; but each acted and thought independently of one another, in separation from the Universe, and each formed its own independent centre.

306. "Consequently the Soul, the Mind, and the Body, being cut off from the normal basis and source of Thought-Force from Jehovah-Elohim, through the central and sole energy and dominion of the Spirit over the whole nature of the Microcosm; disorganisation, antagonism and chaos supervened in the nature of man. The Soul rapidly lost its natural attraction to the Spirit, and was overwhelmed by the over-ruling dominance of the depraved and corrupted Mind and Body.

307. "And this depravity and corruption of both Soul and Body was caused: First, by the abnormal development of the Physical Body, whose organs of intellect and reason, and of the passions and appetites, deprived of the over-ruling authority of the Auric Force of the Spirit, began to

assert its own natural tyranny over the whole nature, bending to their authority all the organs and faculties of Soul and Body, and crushing the Spirit beneath the overwhelming pressure of the Body.

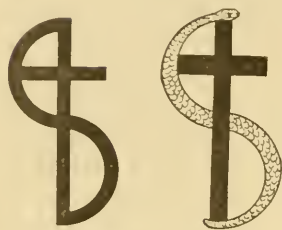
308. "And the Second cause of the total depravity and corruption of the Soul, and Body, and of the confinement of the Spirit—the True and Eternal Ego of the Microcosm—in the dark and sealed dungeon of the lower nature, was the presence in the Astral Zone of the Evil Spirits, the Demons who had been cast into the Outer Darkness, after they had passed away from the earth. And the Aura, with which they filled the Earth and the Astral Zone, penetrated into the Bodies and Souls of all the organisms upon the earth, and all men and things upon and in the earth, with corruption, disease, and all manner of evil.

309. "By this means the Senses have gained absolute possession and dominance of the earth and all beings that inhabit it. The Spirit that moves, energises and actuates the whole family of mankind is not the Spirit of man, which is the Spirit of Elohim in man, but the Spirits of fallen men, the First Parents of the Human Race, who have taken possession of the Souls of men.

310. "The Soul of man, no longer receiving the pure and potent Auric Force of Jehovah-Elohim, receives the evil and potent Auric Force of Demons and Evil Spirits, who have usurped the places in the Astral Zone in which the Paraclete of Jehovah formerly reigned over the earth.

311. "The Sign of the Cross and Serpent represents two things: First, the constitution of the Microcosm, and of mankind in particular, in its present abnormal conditions, which befell the human race in consequence of the Fall of the Adamic Race. It describes the constitution of the abnormal family of mankind, which was originated by that act of disobedience, which caused the intermingling of the blood of the Sons of Elohim with the blood of the rudimentary races of mankind.

312. "It is the same Sign of the Square and Circle, but



the Circle is broken in halves from the centre of the diameter, North and South, and the right or Eastern half, has fallen to the base of the diameter of the left, or Western half; thereby forming a perfect Cross, and the form of a coiling Serpent upon it.

313. "It means therefore, in the first place, that the present race of mankind hath fallen from its True Centre, the Spirit, and the Soul no longer lives by the power and life of Jehovah-Elohim through the Spirit, being cut off from communion with Elohim, and from union in all parts of the nature of man with the Universe.

314. "In the Second place, the Sign of the Cross and Serpent symbolises the natural process of temptation, suffering, and self-mortification, or, the Cross, by which the Body, Mind, and Soul are purified from evil and corruption, and the Spirit is restored to its True place as the Centre of Thought, Action, and Motion, in the human nature; and the Union and Communion of mankind with Elohim and the Universe are restored. The Serpent symbolises the Path of Spiritual Development and Illumination, which restores man to the Spiritual and Physical conditions represented by the Square and Circle.

315. "Now the Cross and Serpent is a Process, or course of Discipline and development, which every human Soul must undergo in order to restore itself to the state in which it can resume the normal life and conditions of the Adamic State.

316. "This process is divided in a twofold manner, viz., the Cross, and the Serpent, which embrace certain Mysteries of Life and of the Wisdom of Jehovah, which are revealed in each Degree of Development in which the Soul is successively Initiated. The Mysteries of the Cross are called the 'Lesser Mysteries,' and relate to the Physical and

Mental Natures of the Microcosm, both normally and abnormally constituted. The Mysteries of the Serpent are called the 'Greater Mysteries,' and relate to the Soul and Spiritual Natures of the Microcosm, both normally and abnormally constituted.

317. "The Cross is the process of Physical and Mental Discipline by which the nature of man is purified from Evil Aura, and fitted to correspond to the Higher Processes embraced in the Serpent, or the Psychical and Spiritual discipline, by which the nature of man is developed and brought into conjunction and correlation with the Centre and Circles of the Universe.

318. "When the Cross and Serpent hath accomplished its work, then begin the Higher Processes of normal development which were arrested at the Fall, and have been in abeyance in the past Ages of human devolution and restoration to the fitness of the Soul to know, and intelligently to pursue the Path of the Cross and Serpent; and these processes are those which are named the Square and Circle, or the normal process of development according to the immutable Laws of the Universe, by which men rise from the Human and Adamic State to the state of being which raises them to Elohim, or Sons of Jehovah.

319. "Your Souls, or True Egos, are those very same Microcosms who originally were born into the world for the first time under abnormal conditions, when your First Parents fell by disobedience. By no Original Sin or Fault of your own ye inherited, from your disobedient and corrupted parents, the corrupted and abnormal Souls and Bodies in which ye have suffered and sinned, in all the incarnations through which ye have passed since that unhappy period.

320. "And to all the misery and evil conditions of your abnormal natures, your First Parents, who are the Demons and Wicked Spirits that occupy the Astral Zone, persisting in their Rebellion, and filled with the evil and corrupt Aura of their unnatural and vitiated natures; not content

with the evil that their first sin brought upon themselves and their unhappy offspring and posterity, have conspired in an awful conspiracy to possess themselves of the Bodies and Souls of the whole Human Race—their own unhappy offspring—by entering their Bodies, ruling and inciting their actions, and filling them with their own evil and corrupt Aura.

321. "And with the most consummate wisdom of these Arch-Demons and Fiends of Darkness, they have, during all these past Ages, deceived and deluded mankind, by all manner of counterfeit and gross representations of the Cross and Serpent, inspiring and controlling the false Prophets, false Priests, Kings and Rulers, Philosophers and People, to the exercise of ghastly and pernicious rites, the belief in deceiving and false Creeds, spurious Mysteries and Teaching, by which the whole world has been deceived, and mankind have lived and died, through countless reincarnations, and only have been brought nearer to the Truth by the gradual processes of generation and heredity, only a very small proportion having given heed to the true Prophets and Priests of Jehovah, and saved their Souls by the Cross and Serpent.

322. "I will now unfold to you the Mysteries contained in the Degrees of the Cross and Serpent, those Mysteries which will open unto you, one by one, the Seven Gates of the Kingdom of Heaven, and bring you into the Presence of Jehovah-Elohim.

323. "As ye are already aware, there are Twelve Degrees of the Cross, and Seven Degrees of the Serpent. The Seven Degrees of the Serpent correspond to the Seven Circles of the Universe, the Final, or Seventh Degree, being that Degree which cannot be taken upon the Earth, but is taken on admission into the Central Realm of the Kingdom of Heaven, or the Seventh Heaven.

324. "Therefore there are Six Degrees of the Serpent in which ye have to be Initiated; Six Greater Mysteries to receive; and Twelve Degrees of the Cross; Twelve Lesser

Mysteries to receive; before ye can be qualified to enter the Golden Gate of the Seventh Heaven, and take your predestined place in the Temple and Family of Jehovah, in the Order of Elohim.

325. "Now you must remember that the constitution of your nature is Fourfold, being Body, Mind, Soul, and Spirit; and that these Four Natures are, in their present abnormal state, antagonistic the one to the other, each nature functioning from its own Brain-Centre, and in joint opposition to the Spirit. (This opposition to the Spirit, you should bear in mind, is not naturally or spontaneously in opposition to the Spirit, as is evidenced by every desire and aspiration of the Mind and Soul after God, which compels mankind to pray, offer sacrifices, seek after truth, goodness and righteousness. But the opposition to the Spirit is owing to the malign and mischievous dominance and influence of the Evil Spirits who are in possession of the Souls and Bodies of mankind, creating incessant counter-desires of the Flesh and Mind, and casting up the miasmatic clouds of evil Aura from the Soul and Body, which blind men's eyes, obscure their vision, and drive them into the uncleanness of self-indulgence, sensuality, egotism and pride, and every evil and corrupt thing, or, in the case of the more highly developed of mankind, swallow them up in vain philosophies, religious delusions, and empty rites and ceremonies, that are made to appear to be the True Faith and Wisdom of Jehovah.)

126. "In consequence of the antagonism and depravity of man in his Fourfold Nature, it is necessary for the processes of the Cross and Serpent to be applied to each of the Four natures successively. Thus each of the Twelve Degrees of the Cross is repeated—so far as the processes that relate to them are concerned—Four times; and these Four applications of the Cross, to the Body, the Mind, the Soul, and the Spirit, are called Steps of the Cross; and the same is the case with the Six Degrees of the Serpent, and the Four applications of the Serpent are called the Steps of the Serpent.

327. "Therefore the Twelve Degrees of the Cross represent Forty-Eight Steps, and the Six Degrees of the Serpent represent Twenty-Four Steps; or Seventy-Two Steps in all of the Cross and Serpent.

328. "Also it must be said that the Degrees of the Cross, and the Degrees of the Serpent are coterminous; that is to say, they run side by side, and when Two Degrees of the Cross have been taken One Degree of the Serpent is taken at the same time.

329. "And the effects of the Steps and Degrees of the Cross—which deal with the Material, or Physical and Mental planes of the Soul and Body—are the necessary semi-dematerialisation and disintegration of the molecular formations of the structures of these entities, and thereby the loosening of their compacted constitutions.

330. "By this process, the Spirit is gradually freed from the pressure of the overwhelming abnormality of the Flesh and Mind, and is given vent to its own dynamic and expansive force. The compression of its molecular nature is gradually relaxed, and with the relaxation of its compacted external environment of the Flesh and Mind, it gathers and develops power and strength, and, in each Degree of the Cross and Serpent it sweeps the molecular channels and passages of the Soul, the Mind, and the Body, until, with the raising of the Initiate to the Sixth Degree, the Spirit bursts forth, and expands to the fullness of the measure of its Divine image and capacity, ejecting from the constitution the last remnants of Evil Aura, and purifying perfectly the whole Fourfold nature of the man, cleansing and healing him in Soul, Mind, and Body.

331. "And there and then, that man becomes a Master, and is in Conjunction, Union, and Communion with the Centre and Circles of the Universe, with Jehovah-Elohim, he shall be independent of all Human Masters and Teachers, and will Consciously receive the Truth, Power, Light, Life, and Wisdom of Jehovah. Out of his own Soul, through his Spirit, shall flow the Rivers of the Water of Life, which

he shall receive from the Father, the Centre and Source of All Life, Wisdom, and Light in the Universe.”

332. And with these words Jesus ended His First Discourse, which He gave privately unto His Twelve Apostles, previous to their Initiation in the Third Degree of the Cross and Serpent, and before He commenced His Public Ministry.



CHAPTER V.

THE MYSTERY OF MEDIATION.

1. "Beloved Brethren, in unfolding unto you the Sacred Truths contained in the Twelve Degrees of the Cross, I have much to say of a preliminary nature, and on many points, without your apprehension of which it will be difficult for you to understand the Teaching that I shall hereafter give unto you on the Twelve Degrees of the Cross and the Six Degrees of the Serpent, particularly. My present object, in these discourses, is to enlarge your minds upon these matters, generally, which lead up to your consideration of the Mysteries of the Cross and Serpent.

2. "I have already told you that in Me, that is, in my Life and my Career, will be exhibited to you, and to all mankind, who have eyes to see, ears to hear, and hearts to understand, not only the Pattern and Example of the True Following of the Path of the Cross and Serpent, of each several Step and Degree, and the signification of each Sign that marks each Step and Degree, which must be taken by every man who seeks to save his Soul in his life-time, that he may enter upon the Eternal Life which shall be his in his future existence; but also the Symbolical Representation of those Mysteries of the Kingdom of Heaven, which reveal the entire Course of Discipline, Purification, Instruction and Development, necessary to the Nature and constitution of the Fourfold Nature of Man, in his present abnormal state and condition.

3. "The Life which I shall live in this present Incarnation is a Symbolical Life, delineating the Narrow and Hard Path of the Cross, which leadeth unto the Gates of Hades and of Heaven, the Keys of which are in my keeping, and which I shall give unto all who are worthy and eligible to receive them, in the due fulfilment of their labours and conflict in the Path of the Cross.

4. "Each Great Act, or Feature, of my Life will portray before you one or another of the Greater and Lesser Degrees of the Cross and Serpent, in which I shall enforce, in my own Person, each of the Greater and Lesser Mysteries belonging unto the Degrees of the Cross and Serpent respectively. So that whosoever among you shall follow Me, diligently and perseveringly, unto the end, shall know how they shall be saved, and shall also achieve the great purpose of their own Incarnation and Life—the *Salvation of their Souls*.

5. "But ye must likewise understand, that more than these objects are fulfilled by my coming into the world, the Incarnate Son of Jehovah. Not only do I stand as the Pattern, Example, and Symbol of the Processes of Human Redemption, signified severally in the Twelve Degrees of the Cross, and in the Six Degrees of the Serpent, (which Processes shall hereafter be revealed unto you, during the succeeding course of my Life and Teaching among you, my Brethren); but I also stand to Human Nature as the Head of the Human Race, and as such, by the Cosmic Law of Mediation, the only constituted and effectual Medium, or Way, of Human Development, Purification, Redemption; of Re-Generation, Re-Constitution, and of Human Perfection, or the attainment of the nature of Elohim, lost originally by the Fall of our Progenitors, the Sons of Elohim, or the Adamic Race.

6. "Let me therefore unfold unto you, first, the great fundamental Law of Mediation, by which *I, the Son of Jehovah, am the Tree of Life in the midst of the Garden of the Universe, and of which each several Organism is a Branch or a Part, and from which each several Branch, or Part, derives its Existence, its Nourishment, and its Fecundative Elements of Generation and Reproduction, Evolution and Growth.*

7. "Again, it is true that the Universe is One Organism, One infinite and complex Microcosm—the *Macrocosm*. It is the great Body of the Cosmos, each organism of which it consists, great and small, solar, stellar, organic, inorganic,

and cellular, being the several members, or parts, of the great Body, or Macrocosm.

8. "And I, the Son of Jehovah, am the Head of the Body of the Universe, by which the Universe is sustained, compacted, and increased by the nutriment which flows into the Body from the Head.

9. "I stand to the Universe in the same organic relations as the head stands to the body of a Microcosm; I am the Vehicle, the Flesh, the Blood, the Bone, the Nerves, and the Brain, the Receiver of all presentations of Life and Thought, and the Transmitter of the same throughout the whole complex organisation of the Cosmic Body; I am the prime medium, through which the Etheric Aura, or Cell-Thought, of Jehovah, the Father of the Universe, pass into the various parts of the Universe, and into all the organisms that form the Universe.

10. "For the communication of the Forces and Elements which form every part of the Universe, and are the Substance of which every part of the Universe is composed, it is necessary that there should be established one Central Organic Head, or Medium, of these Forces and Elements: and not only so, but there are required many other subsidiary Heads, or Media, by which the Forces and Elements of the Universe shall be condensed, modified, and distributed for the special purposes for which they are intended.

11. "Thus are there innumerable Orders of Beings in the Universe and innumerable Mediatorial Offices, in all Spheres in the Universe, all fulfilling the functions of Mediation in the ratio of their development and constitution, supplying and nourishing each their particular parts in the infinite and complex Organisation of the Universe.

12. "Each Circle of the Universe is constituted and organised even as the whole Universe, each Sphere in each Circle of the Universe is constituted and organised even as the Circle in which it revolves; each Microcosm in each Sphere is also constituted and organised even as the Sphere in which it exists; and so it continues, down the

Cosmic Scale, to the individual Cells, each one of which is constituted, and functions, even as the Universe itself, to the Centre of the Universe.

13. "The constitution and mediatorial functions of the whole Universe, of all the Circles in the Universe, of every Sphere in every Circle, of every Microcosm in every Sphere, down to every Cell in every Microcosm, are identically the same in kind, differing only in their degree of office and relation, the extent of their operation, and of their environment. A molecule is a Universe in miniature; the Universe is a molecule in infinite reduplication.

14. "Therefore you will see that the Universe, or Macrocosm, is One Infinite Whole, a stupendous, complex, and infinite Organism, in which there is not a single part that is not vitally, organically and functionally correlated with and integrally dependent upon the whole, and each upon the other, Circle within Circle, all radiating and pulsating with the diffused Light of Life that passes originally from the Father, and through Me, the Son of Jehovah, the Supreme and Central Head of the whole Organism.

15. "But let me further explain to you how this is, and elucidate the profound Truth which lies at the very bottom of the whole problem of Life, and by understanding which ye will see fully the truth of the Mediatorial Functions of the Son of Jehovah, and, under Him, of all Microcosms, in their innumerable Orders and Degrees.

16. "The Universe is the Body, composed of innumerable varieties and integrations of lesser bodies, even to the simple Cellular Atom, of which all substances originally are formed, and from which they were originally developed. I, the Son of Jehovah, am the Head of the Universe, and the Central Supreme Head over all the subsidiary Heads of the Universe; the First and Only Mediator, or Mediating Vehicle, between the Father and the Universe, between Jehovah and all the innumerable Organisms that constitute the Universe.

17. "The Head stands to the whole body of a Micro-

cosm as the Centre, the essential vehicle of Life and Motion. But Life and Motion are not the product of the Brain; the Brain is only the Instrument, or Medium, by which the Elements which produce Life and Motion are conveyed to the Body.

18. "The Blood is the Essence which contains all the component Elements and Forces of Life, Motion, and Thought. The Blood is a fluid substance which consists of innumerable quantities and varieties of the most minute Cells of Living Substance, Cells of all the varieties of substance necessary for the nourishment and vitalising of all parts and organs belonging to the Fourfold constitution of the nature of a Microcosm.

19. "Now the Blood is received, in the first instance, from without; it passes into the intestinal organs through the several passages by which the Elements of the Universe enter the Body, or exterior shell of the Microcosm, whether in the form of meat, and drink, or of the inhaled atmosphere, all that enters the Body is converted primarily into Blood.

20. "Passing into the Heart, the finest Essences, or agglomerations of Etheric Cells, which are the Elements that produce the Force of Life, or Vitality, are received into the Brain, and from the Brain they pass through the veins and the Nervous System into the various parts of the Body. And this process is effected in each of the Four Natures of the Constitution of a Microcosm, by the same Elements which originally enter the Body, either in the form of nutriment, as food, or in the form of the atmosphere; or in the still more attenuated form of Etheric Cellular Force that enters the molecular formation of the Body in speech, or in the Auric Influence, or Force, which passes from Soul to Soul in communion and contact on the physical, mental, psychical, or spiritual planes.

21. "There is an infinitely close relation between the Heart and the Brain, the Brain being the central Nucleus by which all that constitutes the Motive Force, the Thought-Force, the Sense-Force, and the Vital Force, of all the Four

Natures of the Microcosm are assimilated, generated, condensed, and distributed to the entire Being.

22. "The Heart is only the machine which passes the Blood into the Brain (that is to say, not the whole fluid commonly called Blood, but those cellular essences that are separated from the Blood in the course of its passage through the Heart); and the Brain is the organ that assimilates all the Elements and Forces contained in the cellular essences of the Blood, and distributes them to the organs and parts, according to their relative affinities.

23. "It is unnecessary for my present purpose, to enter into a description of the anatomy of the Brain, and to shew how the Cellular Etheric essences of the Blood pass into the main centres of Thought and Sensation, and produce in the consciousness of the Cerebrum, Thought, Sensation, and Motion. It is sufficient to know this, that all that entereth into a Microcosm, whether through the ear, the eye, the nose, the mouth, the sensitive organs, the skin-pores, or the finer interstices of the molecules, and whether it be in physical substance, as food, or in mental, psychical, or spiritual cellular substance of Thought, Inspiration, Ideas, Conceptions, Words, or Impressions,—is *Substance*, or the Cellular Elements derived from the Blood, which passes through the arteries and veins, and those finer channels of Etheric cellular essence, called the Nerves.

24. "Blood, be it understood, Brethren, is the concentrated agglomeration of all these substances and Vital Elements which all are cellular in their formation, but of varying kinds and degrees of capacity, potency, and size, which are transmuted and condensed in the Brain, and distributed, or diffused, by the Brain through the veins, arteries and nerves, throughout the entire Body, in each of the Four Natures.

25. "Now, Beloved Brethren, this is also a fact, that *Blood, in another form. Blood of an Etheric consistence, flows in the organisations of the Higher Beings who inhabit the Celestial Circles.* That which we call Blood, among men, is but the

lower and material form (in the present Human Race, of a sadly corrupted and deteriorated quality) of the same essence as the Vital Fluid, which is the Life-Essence of all organisms in the Universe; it is the Light of Life, which proceeds in vibrations of Auric Force from the Person of Jehovah, the Father.

26. "The Vital Fluid, containing the Elements of Vitality, Life, Force, and Thought, mediatorially conveyed to Man, have to pass into the Human Blood, in order to find their way into the Sense and Thought-Centres of the Brain, in each of the Four Natures.

27. "And owing to the terrible fact that the Blood of the Human Race is contaminated and corrupted by the Elements of Sin and Evil generated in the world, and which have their source in the Outer Darkness, the abode of the Demons and Wicked Spirits, the Vital Fluid of Jehovah cannot exercise its dynamic function, nor exert its Divine Force with the freedom and power necessary for its perfect influence and effects upon the constitution of the Four Natures of the Earth-Microcosms.

28. "Therefore is it true that Flesh and Blood, belonging to the present constituted Earth-Microcosms, cannot enter the Celestial Circles of the Kingdom of Heaven. The Nature of Man must be Regenerated and Re-Constituted, before it is possible for Man to enter the Spheres of Beatitude into which the Souls of Normal and Pure Men are taken after death.

29. "And I mean by this, that it is a natural impossibility for corrupted and contaminated Flesh and Blood to enter the Kingdom of Heaven, for this very simple reason—that the Elements which are contained in Blood have certain cellular affinities to the source from which they spring. Now the source of the predominant essences of the Blood of the Human Race is, not in Jehovah, nor in Myself, the Supreme Head and Medium, *directly*; though they are from Jehovah and from Myself mediately and originally.

30. "But they are the corrupted and vitiated Aura, or

Cellular Elements, which proceed from the Demons and Wicked Spirits, and, immediately, from the corrupted and Demon-corrupted Microcosms, of this wicked world; and therefore they, in their corrupt and unpurified state, have no attractive force to draw them, and the Microcosms they occupy, to the realms of Purity, Light, and Incorruption.

31. "Like attracts like, and, after passing from this earthly sphere, the Microcosms, unpurified and unregenerated, enter those spheres of Purgatorial, or Paradisaical existence, corresponding to the degree of their purity or corruption. There are many such spheres of existence, in the zone of this earth that lieth at the nether side of the Gate of Hades, to which the Spirits of men, after death, are consigned.

32. "Likewise is it true that the foundation of all Vitality, Being, and Thought, is originally in Jehovah; mediatorially in Me; and derivatively mediated through the countless subsidiary Heads, or Media, between the organic Microcosms and the several Higher Orders of Mediation, of which I shall shortly speak.

33. "And this foundation of Vitality is *Substance*, or Etheric Cellular Matter, containing the Basic Vital Elements and Dynamic Force of Life, which resolve themselves, by the laws of Assimilation, Condensation, Integration, and Attraction, into the various Elements and Forces that form the complex Body and Soul of all Microcosms with their many functions, energies, and faculties.

34. "Blood, therefore, is the vehicle of the Essences of Vitality, the Substance of Jehovah, which produce every Material and Spiritual form in the Universe. But the 'Blood' with which you are particularly acquainted is not that Vital Fluid which normally is the foundation of Vitality in all organisms in the Universe.

35. "Nevertheless, Blood, as ye know it, is the vehicle of this Vital Fluid, but, being corrupted and vitiated by its passage through the Demoniac and Astral forms, and by its intermingling with the Elements of the world and the

Demons, is not the Pure Uncorrupted Essence of the Vital Nature of Jehovah, and therefore it needs to pass through certain processes of Purification, in the constitution of the Universe, before it can exercise its functions in the normal manner.

36. "Likewise the Flesh, which is the solid substance or tissue, which acts as the vessel or depository of the Blood, and is the Envelope of the Microcosm and the material Instrument of the complex operation of the Force and Energy generated in the Brain from the Blood, is also corrupted, from the same causes as is the Blood, and, in its present constitution and state, is unfit and incapable of entering into the Celestial Circles of the Kingdom of Heaven.

37. "It is therefore necessary that both Flesh and Blood shall undergo certain Processes of Nature, by which they may be purged and cleansed from all the inherent and inherited corruption and evil which, from the causes I have already signified, have vitiated, contaminated, and infected with disease the whole structure and fabric of the flesh, and which permeate the Blood, predominating over and overwhelming, in their baleful influence, the whole constitution of the Fourfold Nature of the Microcosms.

38. "And this is the true account of the constitution of all Microcosms in the Universe, remembering also that the difference between one class of Microcosms and another, according to their degree of evolution, their state of existence, and their sphere of abode, is not one of *kind*, but only of *degree* of ethereality or substance.

39. "Likewise, as the several classes of Microcosms are constituted, so is the Universe as a whole constituted. Not only in exact analogy, but in its identical constitution and form, the Universe is a composite and integral body, as the Microcosms which form the Universe are composite and integral bodies, whether they be material or spiritual, organic or inorganic, animate or inanimate; all are bodies, identical in form; all are Living Entities, integrally related to one another in the composition of the Universe.

40. "The Universe, or Macrocosm, is an infinitely complex Microcosm, the Sum-Total of all Microcosms, and the Supreme Type of all Microcosms; and Jehovah is the Supreme and Central Prototype of the Universe, and therefore of all Microcosms which form the Universe.

THE CONSTITUTION OF THE MICROCOSM.

41. "Before proceeding further in the discussion of our subject, viz., the fundamental and universal Law of Mediation, it is necessary that I unfold to you the Truth concerning the constitution of a Microcosm, in order that ye may better understand the nature of the constitution of the Universe, and thereby the philosophy and operation of the Law of Mediation, which is the Law that sustains the Universe, and establishes the eternal integral relations of the Microcosms.

42. "There hath for many ages grown up in the world a misleading idea as to the nature of the constitution of the Microcosm, arising from the exigencies and limitations of human language and intellectual Reasoning, which have compelled the use of certain terms in distinguishing between the Soul and the Body, in differentiating the Duality of the Fourfold Nature of the Universe.

43. "The mistake is, that Religious Philosophers have appeared to make too great a distinction (implying a separate existence and an independent source and origin) between the Soul and the Body.

44. "I have already told you in a previous Discourse, that a Microcosm is a Fourfold Organism, consisting of Four Natures—Body, Mind, Soul, and Spirit—which Four Natures are divided into Two Dual Natures—the Body and the Soul—each enclosed in a Body-structure, which acts as the vehicle of Consciousness and Communication to the Ego, and to the Universe. Thus the Sevenfold constitution of Man is a Dual Constitution, consisting of Body and Soul.

45. "Now to press this distinction so far as to make the

Body and Soul two separate and distinct entities, the one entirely independent of the other, in the same manner as the light of a lamp is distinct and separate from the lamp that holds it, or a cup is distinct from, and independent of, the wine that it contains, is a mistake, fatal to a true conception of the organisation of a Microcosm, and the main cause of so many erudite men scoffing at, and separating themselves from, all that appertains to religion.

46. "The Dual Nature of the Microcosm does not imply any idea of a separate existence, of isolation, or of independence, of the Soul (or the interior Nature) and of the Body (or the exterior Nature).

47. "In like manner as, in an egg, there are Four distinctive parts—the Shell, the Skin, the Albumen, and the Germ—so in the Microcosm there are Four distinct structures, or Natures—the Body-structure, the Mind-structure, the Soul-structure, and the Spirit-structure. What is the chicken, embryonically, but the Germ in the egg, which, in the course of its development, absorbs and assimilates the elements and properties of life contained in, prepared for its nourishment by, and conveyed to it from the Albumen, the Skin, and the Shell? From the beginning the egg is *one entity*, composed of these Four parts, the Four parts finally merging into One organism, and shedding only the exhausted substances that were the material vehicles for its sustenance.

48. "Likewise is it the case with the Microcosm. The Spirit is the Germ of the Ego; the Soul, the Mind, and the Body, together with the Astral and Physical Structures, correspond to the Albumen, the Skin, and the Shell, in the Egg.

49. "Also in the matter of development is the analogy complete. In the first stage of the evolution of a Microcosm the Spirit is embryonic and plasmic, and only when arrived at the conditions of Perfect Manhood do the Four Natures coalesce and merge into perfect combination and integral relations. The Tetrad is then developed into the Monad.

50. "The embryonic and afterwards organic Tetrad is the same integrally, One Microcosm in the unformed and gradually forming constitution of the Four Natures, which become intrinsically and organically One during the ages of its evolutionary progress of Organic, Physiologic, and Psychologic development, which attains its cosmic perfection in the form of the Adamic Race of the Sons of Elohim; which perfection is the perfect mergence in the whole consciousness and organisation of the Microcosm. of the Four Natures, in perfect Equilibrium and Union.

51. "The Dualistic Doctrine of the Two separate and distinct Entities of the Soul and Body, variously exposed by Theologians and Religious Philosophers, is due partly to the unfortunate ambiguity of language, which necessitates the use of distinguishing terms for describing different phases or planes of organisation of one and the same Entity.

52. "But the chief reason for the mistake of Dualism is on account of the antagonism and conscious separation and opposition in the relations that exist between the Soul, or Spiritual Nature, and the Body, or the Carnal Nature, of the present abnormal Race of Mankind, an antagonism which causes the Soul to *seem* to be a separate and wholly heavenly entity, and the Body to *seem* to be a mere material and earthly entity.

53. "In the case of the Normal class of Microcosms, which occupy all the spheres of the Universe, excepting this Earth-Plane, Flesh and Blood contain no evil, no corruption, naught that defileth, no antagonistic Elements to the Spirit, or to the Universe.

54. "The Unity of the Four Natures of all Normal Microcosms is perfect, in all stages of their organic development, both in consciousness and in organisation.

55. " And, in reality, the Body and Soul of the Abnormal Microcosms are likewise perfect in integral and intrinsic unity, but the consciousness of this unity is wanting, for the causes of evil that I have referred to.

56. "Body and Soul, therefore, are one and the same Entity, in all Microcosms, differentiated only by their relative degrees of development, in Evolution, and by the conditions of the cellular matter of which their several conditions are formed.

57. "The basis of the intrinsic unity and solidarity of all the parts of the Four Natures, and of the Four Natures to one another, is the same in the Microcosm as in the Universe. There are certain plasmic Cellular Elements in the material constitution of the Universe Microcosm, which pervade the whole in different degrees of substantial or Etheric form, which establish the eternal integration of all the parts, as of all the cellular bodies that form the parts, and the cohesion of the Four Natures in one Entity, or Body. The whole composite Microcosm is therefore, in form, in activity, in thought, in origin, and in essence, *One Entity, a purely Monistic Being*.

58. "And these plasmic Cellular Elements are themselves organic and living cells, of different degrees of substance, visibility, potency, magnitude, and form, penetrating from the outer atmosphere, through the molecular formation of the material structure of the Microcosm, or entering it in the nature of food and drink, or through the media of the eyes, the ears, the nose, the mouth, and the sensitive organs of touch; and, passing into the Blood in many classes and types of cell-forms, corpuscles, and animalculæ, are transfused, according to the nature of their class, throughout the system of the Four Natures, unifying, compacting, and nourishing, in one composite body, both the Spirit, the Soul, the Mind, and the Body, the Soul-Structure and the Body-Structure, and all the several parts and sections of each Structure.

59. "It is a mistake to suppose, as many Philosophers do, that the Etheric particles, invisible gases, and Spirit-forms of being, are substance-less or immaterial. *All that is Spiritual is Substance, all that is Substance is Spiritual*, in their intrinsic forms. Materiality, as distinct from Spirit-

uality, is only a term used to differentiate the two forms of one and the same Cellular Elements, according to their conditions; as water and steam, or as coal and gas, are the same respectively, in different conditions.

THE CONSTITUTION OF THE MACROCOSM.

60. "The same plasmic Cellular Elements that constitute, compact, and sustain the Microcosm in Unity and Eternal Being, also exercise the same functions in the Greater Microcosm, or the Universe, the *Macrocosm*.

61. "As the different parts of the Microcosm are held together, compacted, sustained, and nourished, by the plasmic Elements which are drawn from the Universe, and attracted, according to their classes, to the parts corresponding to their relative affinities, by the Eternal Law of the Attraction of Affinities, so the whole Sum of Microcosms—Solar, Stellar, Planetary, Organic or Inorganic—and in all the Kingdoms of Nature in the Universe (Spiritual and Material) are held together, compacted, sustained and nourished, by the same plasmic Elements of the Universe, of innumerable classes and types, according to their constitution and evolutionary development.

62. "These plasmic Cellular Elements are contained in the Ether, which radiates from the Solar Centre, and fills the whole Universe, forming of the whole Universe *One Macrocosm*, One Living, Integrated, and Composite Organism in which all the parts, from the outermost circles to the innermost Centre of Centres, are dependent upon, and in integral relations with, one another, and in eternal relations and affinity with the Centre, their original Father and Genitive Source.

63. "Brethren, difficult as it may seem for the finite and mortal mind to apprehend the great conception of the Cosmos, or the Macrocosm, as it really is, rendered still more difficult by the crude and erroneous hypotheses of cosmogony which have emanated from philosophy and from religion in past ages, as well as at the present time, yet

is the Truth of very simple understanding, nor will it be found in any wise contrary to the true facts and data of Nature and Science, as they have been postulated during the past gradual ascent of knowledge, attained by students of Nature from the deep mire and black clouds of superstition and ignorance, into which the world has so many times descended, since the Fall of the Adamic Race, and the genesis of the present Abnormal Conditions.

64. "Ye have, in the outset, simply to conceive of the Universe as a Being of perfect corporate solidarity, governed and sustained by the natural Law of Mediation, in which all its parts are involved in a complex scheme of co-operation and mutual mediatorial support, by which all the parts are linked eternally together, each contributing to the other, and all to all, the Cellular Elements of Vitality (or Force and Matter), which radiate in eternal vibration and procession from the Centre of all the Circles in the Universe—the Person of Jehovah, the Father.

65. "Picture to your minds *the figure of an immense Circle*, embracing in its vast circumference the whole of that which we call Space—unfathomable, immeasurable. Within that Circle are certain inner Circles divided into Seven groups of Circles (called the Planetary Circles). And in each Circle there are an infinity of lesser Circles, of innumerable varieties of size and appearance, each of which is composed of an infinity of still lesser Circles, which also are similarly composed. Continue this conception of Circles within Circles, and of systems of Circles within Circles, until you arrive at the Centre, which Itself is a similar system of Circles within Circles, each of the myriad cells of Ether that revolves in the Centre being itself a system of Circles and Centres, reduceable to infinitude. So you can form a primary perspective of the Infinite Macrocosm—the Universe.

66. "And the First Centre, the Final Centre of Circles, around which all the Circles revolve, in eternal revolution and motion, according to the supreme Law of Gravitation,

producing the two positive and negative forces of Attraction and Repulsion; the Final Centre of all the Circles, the Centre of Centres—the Centre of the Universe—is the Person of Jehovah, the Father of the Cosmos.

67. “Conceive then the whole Universe as One Infinitely Great Organism, of which each several part—each Solar, Stellar, Organic, Inorganic, Animate, Inanimate, Etheric or Cellular, Spiritual and Material—is united to the Whole, as perfectly and as organically, as every part of a living Microcosm is united, in one Body, by the molecular attraction and motion which conjoins all the cellular molecules into the several integrations of cells, which form each part and organ; and you have a right conception of the Universe in its integral constitution, and in the correlation of Force and Matter which gives to each part its own specific use and function, in the Body and Soul of the Macrocosm.

68. “Now I have said that the Centre of Attraction and Repulsion in the human body is the Brain, which attracts unto itself, through the Nervous System and the Spinal Cord, the Cellular Elements of Vitality contained in the Blood, and originally received (through molecular attraction) through the media of the various apertures and interstices of the physical senses and the flesh, from the atmospheric environment; and which exhales or diffuses from itself through the Nervous System the same Elements of Vitality, after assimilation and condensation in the Brain-cells, throughout the entire structure of the Four Natures.

69. “The same is the case in the Macrocosm. The Universe hath a Head, the Seat of the Brain-Cells, the source of all motion, activity, energy, and thought, as also of all the Cellular Elements which form the constituent parts of Force and Matter, and which constitute all Microcosms, and the One Macrocosm.

70. “And as in the case of the Human Body, the Head is not the *originator* of the Cellular Elements of Vitality, but is the primary Centre in the Microcosm of these Ele-

ments, previous to their regular and systematic diffusion into the different parts of the Body; so also the Head of the Universe is not the Supreme Central and originating Fount and Source of the Elements of Vitality which compose the entire constitution, life, and structure of the Universe.

71. "As the Head of the Body receives the Elements from its atmospheric environment, so the Head of the Universe receives the Elements of Vitality in the first place from the supreme atmospheric environment of the Centre of the Universe.

72. "And as the Head of the Body hath subsidiary and supplementary organs by which the Elemental Cells penetrate within it, viz., the Nervous System, the Flesh, and the channel of the Spinal Cord (which is the nexus and material accumulator of the Elemental Cells); so hath the Head of the Universe subsidiary and supplementary organs, or *media*, which receive and transmit the Etheric Cells into its constitution, for the purpose of their assimilation, condensation, and diffusion, by the mediumship of the vast system of mediatorial Orders and Offices, in which the Circles of Heaven, and of the Universe, are organised.

THE CENTRAL TEMPLE OF THE UNIVERSE: THE CENTRE OF
THE MEDIATORIAL FUNCTION OF THE MACROCOSM.

73. "All Brethren of the Cross and Serpent are intimately familiar with the mystical and sublime symbolism of the Celestial and Catholic Economy, which I bid you hearken unto, as a fitting close to the present Discourse. In due time, Beloved Brethren, it will be your high and lofty privilege to be permitted to gaze in Ecstatic Vision, upon these glorious and supernal figurations of the Celestial conditions, and the wonderful Scheme of Mediation, which is the Basic Law that governs the entire Universe, promoting and sustaining its perfect integral and indissoluble Unity, Cohesion, and Solidarity, and of consolidating the unity of the Macrocosm by the principle of specific interdependence and mutual support between all Cells, Organ-

isms, and Microcosms in the Universe, from the Centre to the furthestmost Circles of Infinite Space.

74. "Behold then, Beloved Brethren, THE VAST TEMPLE OF JEHOVAH, Court within Court, extending beyond the limits of sight, each Court dedicated to the use and service of the innumerable grades of Hierarchical Orders and Congregations, belonging to the Grand Constitution of the Square and Circle, or the Kingdom of Heaven. The whole Temple being a perfect Representation of the Macrocosm, or Temple of the Universe.

75. "Picture such a Temple, exceedingly magnificent in all its proportions, in its material structure, built of precious stones, of infinite splendour and purity; its walls of immeasurable height, and exquisite in their architectural design and ornamental detail, engraved within and without with the countless symbolical pictures and emblems of the Sacred Order, and with beautiful trefoil foliage and flowering, beyond the description of human language.

76. "The Temple hath Twenty-Four central Courts, of vast dimensions, lying within the outer circular enclosures, which lie inconceivably beyond, in countless ranks of columns and porches. Within the Twenty-Four Celestial Courts are Seven Inner Courts—the Courts belonging to the Seven Great Hierophants and their respective Hierarchical Retinues.

77. "Within these Seven Inner Courts there is a vast space over-roofed by a great Circular Dome, of the purest Crystal, supported by alabaster columns innumerable.

78. "The height of this Dome, and the countless rows of Thrones and Seats, ranged from the floor unto the very centre of the vast Dome, gives unto this edifice the appearance of a stupendous and magnificent Globe, the Dome of which is decorated with innumerable Solar and Stellar Orbs, in precise representation of the Sidereal Systems of the Universe. In the supreme Centre and Summit of the Dome is a single gloriously resplendent Stone, representing

the Central Solar Sphere of the Universe—a Stone exactly proportionate in size as the Sun is to the Zodiac.

79. “On the floor of this glorious Edifice, below the Dome, extends a vast circular expanse of Crystal paving, reflecting all the exquisite opal hues of Light, diffused from the Dome above, making it to resemble a beautiful Glassy Sea, like unto the Sea of Galilee, calm and still, and reflecting the myriad hues of the setting Sun.

80. “In the centre of this Central Crystal Space stands the Great White Throne of purest Crystal, shining with a brilliant effulgence, and shedding eternally its glowing rays of pure Light upon the whole expansive Temple, and contending, in majestic rivalry, with the Light that pours in from the Crystal Dome.

THE THRONE.

81. “Seated upon this Throne is the All-Mighty Person of Jehovah, whose Form is invisible, veiled in the dazzling brightness of His All-Glorious Effulgence. Clothed in Light, none can see His All-Glorious Countenance, save as He permits the eye of His Sons to rest upon Him in reverent adoration. As the brilliance of the purest Jasper, but million-fold increased, so is the appearance of Jehovah, seated upon the Throne in His Temple.

82. “And the Light that He sheddeth forth, commingling with the Etheric Atmosphere that filleth the Temple, createth a beauteous Bow, high above the Throne, extending northward and southward, in an Arc of glorious dimension, scintillating with every colour that formeth the beauty of the rainbow, in infinite gloriousness.

THE FOUR LIVING ONES.

83. “And in the midst of the Throne, hovering round about Him who sitteth thereon, are Four Wondrous Living Forms, in appearance like unto Four Living Creatures, but in degree of splendour differing from any earthly creature as the Sun differeth from candlelight, or a diamond from a pebble of stone.

84. "These Four Beings are symbolical of the Four Natures of the Macrocosm, and of the Microcosms, of Jehovah Himself, and of all the Beings that come forth from the Person of Jehovah in eternal procession, even unto the primal embryonic forms of the Etheric Cells, that emanate eternally from the Person of Jehovah.

85. "The First Form resembleth the form of a LION, and representeth the *Body-Structure* of the Microcosm, colossal in greatness, majestic in mien, strong in energy, and bold in nature.

86. "But herein only can I present unto you this Figure as resembling the Lion; the Lion being the only and nearest type of creature in the earth, at the present time, of any resemblance to the glorious Creature that this Form really represents—the Great Dragon, at one time the most perfect evolutionary species of the Animal Kingdom, whose physical structure was the highest developed vehicle of the Soul which inhabited it in the species of the Animal Kingdom. *It is the Dragon, in Truth, and the Lion only in Resemblance*, that representeth the *Body-Structure* of the Microcosm.

87. "The Second Form resembleth, in human sight, the gentle, patient, docile, and receptive CALF, being that creature which followeth only the leading of the superior creatures, and is either a prey to wanton cruelty, to the appetites of creatures that live on flesh, or is the tenderly nurtured creature of gentle care and guardianship, drawing milk from the teats of its mother, and destined to be a mother herself in due time.

88. "The Calf therefore representeth the *Mind-Structure* of the Microcosm, in that the Mind is always first either to be victimised and enslaved by the World, the Flesh, and the Demons, or to be delicately cared for and taught, fed and provided for by the Soul, and defended by the Body.

89. "This Figure I can only represent as a Calf to you, owing to the fact that the exact form of this sweet and gentle creature has the nearest resemblance to the more beautiful and intelligently docile creature which really

occupies this symbolical place—viz., an Anthropoid, or animal-human, creature of exquisite form, that was one of the first departures from the purely animal kingdom, in the periods of evolutionary ascent of the Microcosms: the creatures which now are on the earth being the corrupt and abnormal productions of an abnormal and perverted heredity, due to the first departure from the True Laws of the Universe.

90. "The Third Form resembleth a MAN, the highest organic form of the Microcosm in his ascent, by evolution, unto the Nature and Constitution of Elohim. The Man representeth the *Soul-Structure* of the Nature and Constitution of the Microcosm.

91. "But think not, Brethren, that this representation in the Throne of Jehovah is that of Man in his present abnormal state. It is the form of the Adamic Man, the Perfect Man, in his Nephilic state and appearance, as he was before the Fall.

92. "The Fourth Form representeth, in human sight, the King of flying creatures, the unerring seer and the high-ascending soarer of the Heavens—the EAGLE. The Eagle representeth the *Spirit-Structure* of the Microcosm, which eternally aspires to fellowship with the Eternal Spirit of the Universe—the All-Father.

93. "And think not, Beloved Brethren, that this is the Eagle of the present abnormal type of feathered fowl. The Figure here represented is the Form of an *Elohe*, or *Son of Jehovah*, a Cherub, the organic form of a Microcosm, when he hath entered upon the Celestial Stage of his evolution, and is begotten of the Father, a Son of Jehovah, and is admitted into the High Order of the Elohim.

94. "And these Four Forms symbolise and represent the Four Natures of the Constitution of Jehovah—the Body of Jehovah, the Mind of Jehovah, the Soul of Jehovah, and the Spirit of Jehovah, as also they image and represent the Four States of consciousness and development of all Microcosms as independent and intelligent Beings—the Animal,

the Anthropoid, or Elementary Human, the Human or Adamic Man, and the Elohistie, or Spiritual Man.

95. "And their appearance and form are likewise symbolical in character—they are possessed of Six Wings, and are covered with Eyes on all sides and on all parts.

96. "The *Wings* are situated, Two on their feet, Two on their shoulders behind, and Two in front of their arms. These Six Wings represent the *Omnipresence of Jehovah* in the Universe, in the all-presence of the Universe-filling Etheric Cells of Light, which are the *Divine Essence and most potent Vital, Generative, and Reproductive Spirit of Jehovah*; and in the innumerable Orders and Degrees of evolutionary Beings that fill and occupy all the Circles of the Universe, and inhabit their several spheres, performing all their allotted functions and offices in the service of the Temple of the Universe.

97. "The *Eyes*, which cover the Four Forms represent the *Omniscience of Jehovah and His Omnipotence*. For the Eyes of a Microcosm are the Organs of Sight, and the Organs of Impression. By the Eyes are received the Stimuli that correspond to the Optic Nerves, and reflect, through the Light that passes into the Eyes, the pictures and scenes upon the retina that are within the focus of the Eyes, which are retransmitted to the Brain in indelible impressions and received in conscious presentations of Thought-Aura. And the Eyes of the Four Forms represent the Perfect Vision of the Four Natures of the Constitution of Jehovah, and His consequent perfect Knowledge of all that pertains unto the Universe.

98. "Likewise do the Eyes function as the main Vehicle of Spiritual, Psychical, and Mental Force; for, although it is true that Auric Force emanates from the Four Natures of all Microcosms, through all the apertures and molecular interstices of their structures, yet the Eye is the *principal* organ of Auric transmission, being so constructed as to attract, concentrate, and reflect the Auric Cells of Thought, generated, condensed, and discharged from the Brain.

99. "Therefore the *Thought of Jehovah* exercises Omnipotent and Omniscient Force in the Universe, giving almighty Power to Him to perform every Work that is possible of execution, according to the Immutable Laws of the Square and Circle, which govern and express all the correlations of Force and Matter, and the principles of Motion and Energy in the Universe, which, in combination, produce all natural phenomena in the Universe.

100. "And these Four Living Forms, represent the Infinite Attributes and Functions of the Person of Jehovah, in Eternal Energy, in the generation, reproduction, evolution and sustenance of His Offspring, proceeding from Him, eternally, in the embryonic cellular forms of primal Light.

101. "Likewise the Four Living Forms, as the Organs of the Force and Energy of Jehovah, possess not only the Positive, but the Negative and Reflex Energy of Force and Matter. All the cellular Vital Elements, as they pass from the Microcosms of the Universe, gravitate back to the Centre, through the same Mediatorial Agencies by which they were continuously drafted and repelled into the Universe. And the Four Living Forms are the Organs of the Father and of the Son, which receive these Cellular Elements of Vitality in their return-waves of vibration from the Universe. The Cellular Etheric Elements are thus continuously passing forth and returning to and from the Person of Jehovah—the Centre—in the performance of their functions in the development and evolution of the Microcosms, each cell itself being destined ultimately to evolve into a Microcosm, and attain to the Perfect Microcosm in the fulness of Destiny.

102. "And they do likewise exercise their Mediatorial functions in eternally and continually presenting unto Jehovah the Auric Thought and Desire of the Universe, the United and Spontaneous Homage and Worship of all Beings, Microcosms, Organisms and Cells, in the Universe, crying day and night ceaselessly and eternally 'Holy, Holy,

Holy, Jehovah-Elohim, the All-Mighty, Which Is, Which Was, and Which Is to Come. Amen, Amen. Amen.'

THE LAMB, THE SON OF JEHOVAH, IN THE MIDST OF
THE THRONE.

103. "And also, in the midst of the Throne, at the right hand of the Person of Jehovah, there stands another Form, as of a *Lamb* that had been slain in the shambles, and was in readiness to be divided for food.

104. "And before the Throne, and below where stands the Lamb, there stands a *great Altar*, of Pure Gold, with a grating of Gold upon it. And upon this Altar is a Fire of Wood, ever burning before the Throne. And upon this Altar doth flow the Blood which is shed continually from the veins of the Lamb in the midst of the Throne, and the Blood falleth continuously through the grating.

105. "And the Lamb is sustained eternally in life by the Vital Elements which continually flow from Jehovah, in the Four Living Forms, through their innumerable Eyes; and at the same time, the Lamb stands *as it had been slain*, from whose wounds flow unceasingly upon the Altar the Blood of His Veins.

106. "And now, Beloved Brethren, let me unfold unto you the meaning of this most wonderful of all the Symbolical Mysteries, so luridly grievous, and so inexplicable by the light of human imaginations. Yea, and I say unto you that so have men misconstrued and grossly abused this Symbol, that the very mention of it awakens the most hideous thoughts and reminiscences of that most ghastly of all human worship, which affects to celebrate this mystical Symbolism, the unholy and bestial worship of Baal and Ashtaroth.

107. "But let me first assure you that, only to Human Sight doth this Mystic Form represent itself as a *Bleeding Lamb*. Far otherwise is this most glorious of all Beings in the Divine and Celestial Reality, and in the sense and

consciousness of the Universe, except in this part of it, the Earth-Planet.

108. "The Lamb, slain and bleeding, is in reality the form of the SON OF GOD, Radiant and All-Glorious, even as Jehovah, the Father; who, by eternal Union with and Communion in the Throne of Glory, receiveth from Jehovah, in His Office of First Mediator, the Cellular Elements of Vitality, which is the Light and Life of the Universe—of Angels, of Spirits, of Men, and of all Organisms and Microcosms in the Universe.

109. "And from the SON OF GOD radiate in eternal emanation the Light-Cells from the Person of Jehovah, from each of the Four Natures of this Most Holy Constitution, generated and condensed, first in the Son, and then, diffused into the next Circle of Hierarchical Mediators. The Four Living Forms, which I have described, being the *Media* which correspond, in the human body, to the Nervous System, the Spinal Cord, the Flesh Tissues, and the Heart, and which function as the Nervous System, the Spinal Cord, the Heart, and the Flesh of Jehovah, the Giver, and of the SON OF JEHOVAH as the Receiver, of the Blood or Vital Elements of Jehovah.

110. "And the *Golden Altar*, which I have described unto you, representeth the *Sacred Table of Jehovah*, upon which the Father and the Son do offer the Vital Elements of their own Body and Blood, given and out-poured in an Eternal Oblation for the Life and Sustenance of the Universe.

111. "It is the Perpetual and Eternal Feast of Jehovah-Elohim—Father, Son, and Holy Spirit—in Eternal Communion with all the Spirits of the Microcosms in all spheres of existence, in all stages of evolution, and in all the Circles of the Universe.

THE TWENTY-FOUR HIEROPHANTS OF THE ZODIACAL HIERARCHIES.

112. "And around the Throne and the Golden Altar are FOUR-AND-TWENTY THRONES of Pure Gold, garnished with

many-coloured precious stones, that reflect the Glory of the Light which shineth from the Great Crystal Throne of Jehovah and of the Lamb.

113. "And upon these Thrones are Seated, arrayed in pure white linen, *FOUR-AND-TWENTY HIEROPHANTS*, each wearing the *Threefold Crown or Mitre of Gold*, the Insignia of their Sacred Office. And in the hand of each is a *Golden Censer* ready for the Service of the Altar, at which at intervals it is their duty to minister.

114. "And these Four-and-Twenty Hierophants form the *Second Mediatorial Circle* around the Throne of Jehovah and the Lamb.

115. "Unto them it is given to partake mediatorially of the Sacred Food represented in the Body and Blood of the Lamb, *i.e.*, to *receive into their Beings the Light of Life* which radiates eternally from Jehovah, the All-Father, through the Prime Mediation of the Son of Jehovah, who forever sitteth on the Right Hand of Jehovah, in the Great Crystal Throne of Glory.

116. "And these Four-and-Twenty Hierophants are most ineffable and glorious in their radiance and glory, reflecting and radiating the Light they derive from the Lamb upon the Throne, filling the Universe with their Luminance, unto the Mediatorial Circles that immediately follow them in the Grand Scheme of Mediation which sustains the Universe.

117. "Now these Four-and-Twenty Hierophants are seated upon their Thrones, which are ranged in a Perfect Circle around the Throne of Jehovah, on which are seated Jehovah, the FATHER, the Lamb, which is the SON OF JEHOVAH, and the Four Living Forms, which are the SPIRIT OF JEHOVAH.

118. "And this Circle representeth the Circle of the Universe; and the Universe being a Macrocosm, is a Circle composed of a Square, or Four Right Angles, which are represented in the Four Natures of the Macrocosm, and of all Microcosms; and the Four Living Forms represent the

Four Natures of Jehovah, the Centre of the Macrocosm.

119. "And a Circle is likewise divided into Twelve Angles of Thirty Degrees; and so likewise is the Macrocosm, or the Universe, divided into Twelve Angles of Thirty Degrees, the Sun being the Centre of the Macrocosm, and the Kingdom of Heaven, the Seat of the Majesty and Government of the Universe, and of the Central Hierarchical Economy.

120. "Now it must be remembered that a Microcosm hath Four Natures—Body, Mind, Soul, and Spirit; and that these Four Natures are also divided into Two Dual Natures, integrated and indissolubly joined unto one another, but still distinct from one another in their individual organisation.

121. "The Body-Nature and the Mind-Nature are called the BODY, and it hath a substantial exterior structure which functions as the vehicles of Consciousness, Thought, Motion, and Volition for the Body and the Mind. And the Body-Structure, with its two intrinsic natures, the Body-Nature and the Mind-Nature, is a Circle with Twelve Angles of Thirty Degrees.

122. "The Soul-Nature and the Spirit-Nature are called the SOUL, and it hath a substantial exterior structure which functions as the vehicle of Consciousness, Thought, Motion and Volition for the Soul and the Spirit. And the Soul-Structure, with its two intrinsic natures, the Soul-Nature and the Spirit-Nature, is a Circle with Twelve Angles of Thirty Degrees.

123. "And over each of the Angles of Thirty Degrees into which the Macrocosm in the first instance, and all the Microcosms of which the Macrocosm consists, are divided, are set Two Hierophants—the one for the Body and the other for the Soul. And these Hierophants are the same Twenty-Four Hierophants, who are the Seraphim, seated on their several Thrones around the Throne of Jehovah.

THE SEVEN LUMINARIES, OR SPIRITS OF JEHOVAH.

124. "But these Twenty-Four Hierophants are not the next immediate Circle of Mediation between the Throne and the Universe. There is one Inner Intermediate Circle of the Great Hierophants, Seven in number, including the Supreme Hierophant, who is the Lamb in the midst of the Throne, THE SON OF GOD, in His office of Great Hierophant of the Celestial Circle and Centre of the Universe.

125. "Now ye will remember that I said unto you that a Microcosm consists of Seven Natures, viz., the Four Natures (1) Body, (2) Mind, (3) Soul, and (4) Spirit; the Two Substantial Structures of (5) the Body and (6) the Soul; and (7) the Spirit of Jehovah, which is the Central and Basic Germ of the Spirit-Nature, only to be evolved in the final stage of Evolution, through natural generation in the Family of Jehovah.

126. "And just as the Lamb, or the SON OF JEHOVAH, is the Medium of the Elements of Vitality from Jehovah, through the Spirit, or the Four Living Forms, so the Seven Great Hierophants are the Seven Media of these Elements of Vitality, after they pour from the Person of the Lamb, or the SON OF JEHOVAH, upon the Golden Altar, at which the Twenty-Four Hierophants sit, to partake of the Sacred Food of the Body and Blood of the Lamb, or the Life poured out of the SON OF JEHOVAH, the Supreme Hierophant.

127. "The SON OF JEHOVAH, or the Lamb, is the Mediator unto the Seven Great Hierophants of the Four Natures of the Macrocosm and all Microcosms, for their generation, evolution, and sustenance from the Father, Jehovah, through the Spirit, the Four Living Forms.

128. "The Seven Great Hierophants, or Luminaries, are the Mediators unto the Twenty-Four Hierophants, for the generation, evolution, and sustenance of the Seven Structures of the Macrocosm and the Microcosms, from the Father, through the Son, and by the Spirit, or the Four Living Forms.

129. "The Four Living Forms, or the Spirit, function as the Nervous System, the Spinal Cord, the Heart, and the Flesh, of both the Father and the Son, there proceeding from both the Father and the Son the Elements of Vitality for the sustenance and evolution of the Macrocosm and the Microcosms.

130. "Thus you will perceive that the Father, Jehovah, the Son or the Lamb, and the Spirit, or the Four Living Forms, are One in integral relations, yet distinct Beings in their Individual Forms. This is the *True Doctrine of the Trinity*, of which I shall have much more to say in the course of my future Instructions.

131. "The Seven Great Hierophants are therefore the Seven Mediators between Jehovah, our Father, and the Perfect Macrocosm and the Microcosms; the Son, or the Lamb, being the Prime Mediator.

132. "In the Great Temple of Jehovah there stand immediately before the Throne Seven Glorious Ones, who shine as *Luminaries* of vast Light-giving power. These Seven Luminaries are the Seven Great Hierophants, who are the Seven Spirits of Jehovah, who reign over the Seven Planetary Circles of the Universe.

133. "They are the Seven Cherubim, who are the immediate Mediators of the Elements of Vitality from Jehovah to the whole Universe, in their respective Planetary Circles.

134. "From them emanate all the Force and Matter, Motive and Thought, which energises, actuates, inspires and moves the whole Universe, every part of the Universe, and all Organisms in the Universe, according to the immutable Laws of the Square and Circle, which govern the Universe.

135. "(For ye will see, as I proceed with my Instructions, how that there is nothing done, nothing possible to be done, nothing to suggest such a possibility, by either Jehovah, or any of His All-Mighty Retinue, which is contrary to the

Laws of Nature, which govern all Bodies in the Universe to its ultimate Centre, even Jehovah, the Father).

136. "Ye will remember that I said unto you that the Four Living Forms, functioning as the Nerves, the Spinal Cord, the Heart, and the Flesh of the Father, and the Son, exercise certain reflex functions in restoring unto the Father in return-waves the Etheric and Cellular Elements of Vitality which originally had emanated from Him; which return, after due time, again and again, in their countless stages of Æonial organic evolution.

137. "As is the Case with the Four Living Forms in this respect, so is it the case with the Seven Great Hierophants and the Twenty-Four Hierophants. They are the Media of both the flux and reflux of the Atomic Cells which come and go to and from the Father; always remembering that, with the Seven Great Hierophants, is included the SOX HIMSELF, or the Supreme Hierophant, or the Lamb.

138. "And I pointed out to you that the Four Living Forms cry day and night, voicing and expressing the united cry of all the Mediatorial Hierarchies, who voice and express the cry of the Universe, saying, '*Holy, Holy, Holy, Jehovah-Elohim, the All-Mighty One, Which Is, and Which Was, and Which Is to Come. Amen, Amen, Amen.*'

139. "Likewise the same function of adoration, homage, and worship is performed, both mediatorially, and for themselves, by the Twenty-Four Hierophants, who return antiphonal response to this cry, falling down upon their faces and casting down their Golden Crowns before the Throne, crying in unison, re-echoing and articulating the cry of the Universe of Microcosms which they mediatorially represent, saying: '*Thou art worthy, O Jehovah, to receive from Thy Great Family of the Universe, Glory, and Honour, and Power; for from Thee do all created Beings spring, of Thee are they begotten, and unto Thee do they return, in the ever-flowing Streams of Life, and for Thy Most Holy Delight are they created, which people the Universe with the Infinitude of Life and Being. Amen, Amen, Amen.*'

140. "And as they perform this Sacred Office, bearing the Oblation of the Universe unto the Throne, they present likewise their Golden Censers, and kindle the Pure and Sacred Incense therein, with the burning coals from the Altar, whose clouds of Ours rise up into the nostrils of Jehovah, and of the Cherubim and Seraphim, bearing the Offering of the United and Spontaneous Thought, Prayer, and Worship of the Universe, unto the Eternal Father, Jehovah.

141. "I have but a few words more to add, Beloved Brethren, as the conclusion of this Discourse. Ye perceive by the description I have given you of the Most Sacred and Glorious Temple of Jehovah, and the Solemn and August Assemblage of the Most Worshipful Orders of the Celestial Hierarchies, what is the nature of the vast Mediatorial inter-relation of the Universe. I have given you a picture of the function of the Mediatorial Office, as it is performed eternally in the Centre of the Universe, and as it proceeds in the Inner Circles which immediately surround the Centre, the Throne of Jehovah.

142. "This wondrous Picture of the Great Realities eternally proceeding in the Heaven of Heavens, amidst those lofty and Most Holy Inner Circles of Spiritual Beings, executing their Offices as the Servants of Jehovah, each in His Order and Sphere of Authority and Mediatorial Function, is a True Picture and Representation of the Centre of the Universe, and a Perfect Portrayal of the Laws of the Square and Circle, as they operate in the Centre of Centres of the Macrocosm.

143. "It is the representation of the Nature of the Person of Jehovah, of the Unity of the Trinity, and of the Trinity of the Unity of the Great God and Father, of the Son, and of the Holy Ghost, integrally One God, but Organically Three Gods; One Organism, but Three Persons; One Integral Microcosm, but Three Substantial Microcosms; whose substances are the same in Nature yet are not the same in Form (even as the substance of all Microcosms is

the same in Nature with the Substance of Jehovah, but not the same in Form).

144. "It is the representation of the Nature of the Seven Great Hierophants or Luminaries and Fountains of the Light of Life, in integral relation with the Lamb and the Four Living Forms; the First Vehicles of Diffusion of the Light of Life, or the Elements of Vitality, from the Son of Jehovah, into the Circles of the Universe.

145. "It is the representation of the Nature of the Twenty-Four Hierophants, the Gods (Elohim) of the Twelve Zodiacal Angles of the Universe, in their Two Cosmic Natures of Body and Soul; the Second Vehicles of Diffusion of the Light of Life, or the Elements of Vitality, from the Son of Jehovah, into the Circles of the Universe.

146. "It is the representation of the passage of the Embryos of all Microcosms from the Person of Jehovah, into the Circles of the Universe; the Beginning of their predestined career of Æonial Progression, Evolution, and Development, which, in the Fulness of the Æons of Destiny, will terminate in the Birth and Admission of the Perfect Microcosms into the Kingdom of Heaven, in the form of the Elohim, or Sons of Jehovah.

147. "Firstly do the Embryos pass as Light, or Germs of Cellular Life, from the Person of Jehovah, male and female Cells of Etheric Light.

148. "Secondly, entering the organisation of the Four Living Forms, they are transmitted through them into the Brain-Structure of the SON OF JEHOVAH, represented to the world in the form of the Bleeding Lamb, slain from the foundation of this present corrupted Earth.

149. "From the Person of the Son of Jehovah they pass in Vibrations of Light, or Etheric Cellular Matter (Auric Force), into the Persons of the Seven Great Hierophants, or the Seven Luminaries, which stand before the Throne, to reflect and transmit the Light from the One Central Luminary, the Son of Jehovah.

150. "The Seven Luminaries then complete the series of

the Celestial Mediatorial Functions, by receiving the Light from the Son of Jehovah, and transmitting the same into the Persons of the Twenty-Four Hierophants, who rule over the Twelve Angles of the Universe.

151. "The Four Living Forms are the Organs of Transmission from the Father to the Son, and from the Son to the Seven Great Hierophants, and from the Seven Great Hierophants to the Twenty-Four Hierophants; and from the Twenty-Four Hierophants to the next Mediatorial Hierarchy, and from them to the next in order; and so do they proceed, through all the Systems of Circles, and through all the Circles and Spheres, Cells, Bodies, Microcosms and Organisms, of the entire Macrocosm.

152. "The Four Living Forms are the Spirit of Jehovah, and of the Universe; the Efficient Cause, Energy, and Force of all Beings; the Vehicle of the Vitality, Motive, Thought, and Energy; of all the Generative, Reproductive, Evolutional, and Sensitive Organisation and Force in the Universe, by which the All-Pervading, Omnipotent, Omnipresent, and Omniscient Life of Jehovah is conveyed to all the Universe.

153. "They are the Four Vehicles of the Nature-Elements of the Four Natures of the Macrocosm and of the Microcosms; the Organs of conveyance of all the Elemental Cells which form the Basis of the Thought, Will, Motion, Energy, Force, and Matter in the Universe.

154. "Therefore do the Four Living Forms represent the Holy Spirit, which is the Generating, Re-Generating, Vitalising, and Illuminating Person of the Triune Godhead, through whom the Life of Jehovah is reproduced in all His Creatures and Offspring, and through whom the Life of Jehovah returns unto Jehovah in the Fulness of the Æonial Periods of Destiny, which we call 'Time.'

155. "We worship Jehovah, in the *Four Living Forms*, because they are that Part of the Personality of Jehovah Triune, which is to us the means of our Oneness with

Jehovah, and of all Communion and Consciousness of Integration with the Universe.

156. "Through the Four Living Forms the Elemental Cells of Vitality, of Construction, and of Thought, pass from the Person of the Father, and of the Son, and are the Basis of Structure, Cohesion, Life and Motion in all Microcosms.

157. "The Lamb, or the Son of God, is the FIRST MEDIUM of the Father, being One with the Father in the Triune Godhead. He is the Cosmic and Organic Prototype of the Macrocosm and Microcosms, being the express Image and Likeness of the Father, the Luminance of the Father concentrating in Him, He is the Supreme Luminary and Nexus of Light-Force and Elemental Life.

158. "By the concentration of the Light emanating from the Father, He is the First and Central Magnet and Dynamo of concentrated Force and Vitality, by which the whole Universe is held together by the irresistible Force of Attraction generated in His Person.

159. "From Him emanate the Cellular Elements of Life, which constitute the Embryos of all Living Things, organic and inorganic, that afterwards pass into the Universe, through innumerable Mediatorial Channels and Media, and pass through the continuous course of Æonial Evolution in the creation of the Sons of Jehovah which shall, in the Fulness of Destiny, enter into Glory.

160. "Himself a Son of Jehovah, we worship Him as our *Elder Brother*; as the Supreme Heir and Ruler of all Things, under the Father, we worship Him as *our King*; as the First Mediator of the Light of Life, the creating, sustaining, reproducing and generating Energy of Life, Motion, and Thought, of all Organisms, we worship Him as *our Supreme Hierophant or Priest*; as the First Communicator of the Thought of Jehovah, the Administrator of His Laws, and the Bearer of His Will to the Universe, we worship Him as *our Supreme Prophet*; and, to us in this present corrupt and evil Earth, as the *Bleeding Lamb*, we

worship Him as *our Redeemer and Saviour* from Sin, Evil, and Corruption.

161. "The Seven Luminaries, or Great Hierophants, of whom One is the SOX OF JEHOVAH, are the SECOND MEDIA of the Father, receiving and transmitting from the Son the Light of Life, or the Cellular Elements of Vitality which are the Embryos of all living things, organic and inorganic, in the Universe.

162. "They are indeed as are the Four Living Forms in their particular Functions as Receivers and Transmitters of Light, being the Vehicles of the Spirit of Jehovah, or the Etheric Force and Matter which pass through the Four Living Forms to the Son, in like manner as the Cells pass through the Flesh, the Blood, the Spinal Cord, and the Nervous System of a man to his Brain.

163. "Therefore the Seven Luminaries are the same Spirit of Jehovah in Sevenfold Personality and Form; they are the Seven Spirits of Jehovah, and are the Vehicles of the Elemental Cells of the Seven Structures of the Being of Jehovah and of the Son, and the Transmitters of the Elemental Cells which constitute the organisation of the Seven Structures of the Macrocosm and of the Microcosms.

164. "Likewise are they the Receivers and Transmitters of all the Thought, Will, Motion, and Energy of the Father and the Son, from the Seven Structures of the Father and the Son, unto the Seven Structures of the Macrocosm, and of all Microcosms.

165. "The Seven Spirits of Jehovah are the Seven Sources of all the Wisdom, Knowledge, Power, Strength, Holiness, Likeness to Jehovah, and Obedience to Him and to the Laws of the Universe, in the Seven Structures of our own Nature.

166. "We worship them as the Vehicles of the Flesh, the Blood, and the Bones of the Father, and the Son, which are the Elemental Basis of our Physical, Mental, Psychical,

and Spiritual Structure, and of the Structures of our Sevenfold Constitution.

167. "We worship the Seven Luminaries, or Spirits of Jehovah, for that they are the Seven Great Hierophants that rule over the Seven Planetary Circles. And as there are Seven Stars standing above these Seven Spirits, in the Temple of Jehovah, set in the Crystal Dome, each Star a precious stone of a different colour, and shining with the brilliance of its own specific hue, so we worship these Seven Spirits or Luminaries as being the Heads and Mediatorial Hierophants of the Seven Planetary Circles, in which the Stars (which are the Planetary Abodes of Developing Souls in their Course of Evolution), revolve in regular orbital motion round the Solar Orb, or the Celestial Sphere.

168. "The Twenty-Four Hierophants, seated on their Golden Thrones, clothed in white linen Vestments, with Golden Mitres upon their heads, which, in solemn Assembly, casting their Golden Mitres upon the ground, fall upon their faces before the Throne of Jehovah, and respond in Holy Adoration and Worship to the Song of the Four Living Forms, which voice the Worship of the Son of Jehovah, the Seven Spirits, and the Whole Universe, in the sacred words of the *Tris-Agion*; they are the THIRD MEDIA between Jehovah, the Father, and the Universe, in all the intermediary Mediatorial Circles of Hierarchies, which mediate for all orders of Microcosms, in all spheres of Life and Being in the Universe.

169. "As the Four Living Forms represent, symbolise and mediate as the Four Natures of the Macrocosm, and of all Microcosms, integrated in One Person, the Person of the SON OF JEHOVAH, and as the Seven Luminaries represent, and symbolise, and mediate as the Seven Structures of the Microcosm, integrated in the Person of the SON OF JEHOVAH, and which form the Sevenfold Constitution of the Macrocosm, and of all Microcosms:

170. "So the Twenty-Four Hierophants represent, symbolise, and mediate as the Twelve Angles of the Macrocosm,

in the Body and in the Soul of the Dual Nature of the Macrocosm and all Microcosms, which Twelve Angles are marked in the Universe by the *Twelve Signs of the Zodiac*, and in the constitution of the Microcosm by the *Twelve Main Parts or Sections of the Structures of the Sevenfold Nature of the Microcosm*.

171. "From the Twenty-Four Hierophants emanate those forms of Cellular Force and Matter which constitute the basis of the structure of each several part of the Twelvefold Constitution of all Organisms. Each Hierophant ruleth over his Hierarchy that governeth the Angle of the Macrocosm marked by its particular Sign in the Zodiac, and transmitteth in regular succession and in spontaneous procession, from his Person, and from the Persons of the Hierarchical Elohim in his jurisdiction, the Cellular Elements of Etheric Light of Life, which is the creative, generative, and reproductive substance of the organisms belonging to the particular part of the Microcosm, formed in that Angle of the Macrocosm, and disseminated throughout the Constellatory Solar System in that Sign of the Zodiac, in the course of the revolution of the Constellatory Suns round the Central and Celestial Solar Orb.

172. "And the whole series of Constellatory Suns, governed and sustained in cosmic cohesion, order, and correlation, revolve round the Central Celestial Sun, once in every year of 360 days, and thus, for one month of 30 days, remaineth under the Mediatorial Influence and Authority of the Hierophants who rule over each particular Angle of the Macrocosm, marked by its special Sign of the Zodiac.

173. "And these Hierophants are Two in each Angle of the Macrocosm, one answering to the Body-Structure, and the other unto the Soul-Structure of the Sevenfold Nature of the Macrocosm, and of the Microcosms.

174. "And these Twenty-Four Hierophants are these same Hierophants which are the Rulers of the Twelve Angles of the Macrocosm under their respective Signs of the Zodiac. And as the Body and the Soul are One Microcosm

in Duality, being Male and Female, likewise are these Twenty-Four Hierophants Male and Female, forming One Microcosm in Duality; the Soul being the Male and the Body the Female, as it is in all Microcosms, and in the Macrocosm; all are One Microcosm, and One Macrocosm, Male and Female.

175. "In what I have said unto you, Beloved Brethren, in this Discourse, you will have perceived, in a general perspective, the Great Principle that underlies the whole Cosmogony of the Universe, which is the Basis of all Life, Motion, Thought, and Energy in the Universe; the Basis of every Law that governs Force and Matter, the Law of Generation, of Reproduction, of Evolution, of Thought, of Sensation, of Growth, of Life, and of Death.

176. "And this Principle is the FUNDAMENTAL LAW OF MEDIATION, a Mystery of Mysteries, which is *the Explanation and Efficient Cause of all Phenomena in the Universe*.

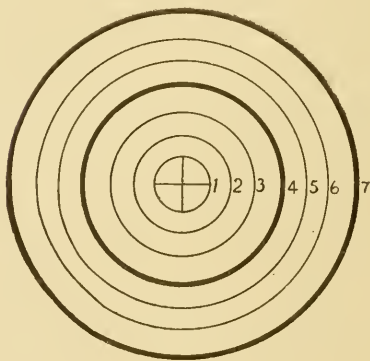
177. "In further Discourses I shall take up this same subject and open unto your understanding the working-out of this Law, in its relation to the various forms in which this Law operates in the Universe; and particularly in that Central Relationship in which I stand to the Universe, as the First Mediator between Jehovah and the Universe, and as relating to this world, as *the Lamb*, slain from its foundation as a corrupt and darkened Planet.

178. "Ye will see, in all its fulness, what is the Truth concerning Mediation and Redemption, which, in my Office of Redeemer, and in the Symbolical representation of the Bleeding Lamb, broken upon the Altar, and whose Blood and Flesh, eaten and partaken, are the Life and Salvation of Humanity, will reveal unto you the most sacred meaning of my Incarnation, my Passion, my Death, my Burial, my Resurrection and Ascension; all of which are necessary and essential Acts, or Features, of my Incarnation, and the several parts which I must play in the Drama of Human Deliverance and Redemption.

179. "By Mine Own Will, and with a full knowledge of

the severe Penalty I must pay, the Sufferings I must endure, I have come into the Earth, as a Man, in Man's Fallen Nature, that I may restore this unhappy Planet and its unhappy occupants, unto the place which it hath lost owing to the Fall."

180. And having concluded His Discourse, Jesus, raising both His hands unto Heaven, pronounced the Benediction upon His Disciples, and dismissed them to Pray and Meditate upon His Words until the morrow.



CHAPTER VI.

THE MYSTERY OF THE TRI-UNE GODHEAD.

PART I. JEHOVAH THE ALL-PARENT, AND CENTRAL ALL-CREATING MICROCOSM.

1. "Beloved Brethren, in my last Discourse I opened unto you the Great Mystery of the Square and Circle, known as the Law of Mediation. In that Mystery are involved all the Mysteries of the Square and Circle: it is the Central Mystery of Mysteries, around which all the Mysteries of the Universe revolve.

2. "Every Law of the Universe, every Law of Nature, which governs the phenomena of Nature, in all planes of Life and Energy, in all Circles of the Universe, and in all Spheres of Existence; every Law that explains and controls the movements of all the Bodies—Cells, Microcosms, and Organisms—contained in the Universe, or the Macrocosm; finds its Cause and Origin in this Ultimate and Basic Law of Mediation.

3. "Even as the Person of Jehovah, the Father, is the Central Fount and Source of Life, Energy, Force and Matter, which constitute the Structure, Life, Energy, and Thought of the Universe: so the Law of Mediation is the Central Principle of the same in all the innumerable phases, planes, and circles of the Universe.

4. "Ye hearkened unto me in my description of the Great Temple of Jehovah, and of the various Orders of Mediatorial Beings and Offices, which function in the Centre of the Universe, in the immediate presence of the Father. And I know that ye went away from my presence wrapt in deepest contemplation and wonder at the immensity of the Truth which ye had hearkened to.

5. "It is now my task to unfold unto your mind's understanding certain further Instructions, particularly concerning that next Great Mystery evolving from this

Central Mystery of Mediation, viz., THE MYSTERY OF THE TRI-UNE GODHEAD.

6. "At starting, let me remind you of the great essential fact of the Macrocosm, *that the Macrocosm is not a divisible Organism*; that the Whole is precisely the same, in indivisible and indissoluble Unity, in constitution, in organisation, and in Nature, as its Parts. Every Microcosm, from the Cell-Atom of Etheric Substance, to the Central Person of Jehovah, is *integrally One Entity*; that, in true scientific perspective, there is only One Entity—the Macrocosm—of which Jehovah is the Centre; and Jehovah is the Macrocosm.

7. "For what is every Cell, Organism, and Microcosm, but Elohim in Embryo, Elohim in evolution, or Elohim in perfection? And what are Elohim, but Jehovah in Differentiation? And what is Jehovah, but the Macrocosm in Centralisation?

8. "As in the Plasmic Cell is contained the full-grown Man in Embryo: so in the Etheric Cell, and in all stages and forms of the Evolutional Microcosm, is contained the full-grown Elohe, in Embryo, or in evolutional ascent.

9. "Therefore I say that Jehovah-Elohim are the Macrocosm: and the Macrocosm is the Body of Jehovah, the functioning organisation of the Mind of Jehovah.

10. "Let me now proceed to elucidate the Truth, and to draw out in outline the fundamental principles which this Truth illustrates, which are the Basis of the Unity, Solidarity, and Coherence of the Macrocosm, as the Expression, the Form, and Organic Body of Jehovah, the Tri-Une God.

11. "This is that Truth which is symbolised in the spectacle of the Great Crystal Throne, and of the three classes of Forms seated thereon. These three Forms, in the Great Crystal Throne, represent the Tri-Une God, the Central Person of the Universe.

12. "First, there is seen upon the Throne the Form of *the Father, Jehovah*, clothed and veiled in the Glory of His Ineffable Light, whose Light-Rays of Invisible Life-Cells

pour forth in Eternal Procession, and are the Basis and Embryonic Form of all that creates the Structure and Vitality of the Universe, and of all Microcosms—the Vital Essence and Substance of the Macrocosm, or the Eternal Force and the Eternal Matter, of which the Macrocosm consists, and the Embryos of all evolving Microcosms.

13. “Second, there is seen the Form of the *Son of Jehovah*, the Christ, or the Anointed Mediator between Jehovah and the Macrocosm. The same appeareth, in human vision, from the time of the foundation of the present evil world of Matter, in the Form of the *Bleeding Lamb*—the significance of which manifestation of the Supreme Mediator I shall, in due course, elucidate in my Discourse on *the Mystery of the Bleeding Lamb of the Cross and Serpent*. I am dealing, for the present, only with the Mysteries of the Square and Circle.

14. “Third, the Forms of the *Four Living Creatures*, with Six Wings, and with Eyes within and without. The same represent the Four Natures of Jehovah the Father, and of all Microcosms which proceed from the Father and the Son. Also are they the representation of the agencies through which *the Spirit of Jehovah*, or the Elements of Vitality, of Eternal Force and Matter, emanate from the Father and the Son, viz., the Flesh, the Spinal Cord, the Nervous System and the Brain of the Father and the Son, and of the Macrocosm as a whole Organism.

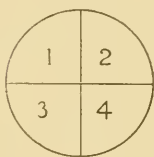
15. “In these three Representations are presented *the Idea of the Tri-Unity of the Godhead, or Father, Son, and Spirit*; the Three Personal Forms, in Unity of Substance and Organisation, ever present upon the Throne of Jehovah.

16. “These Three Persons of the Divine Being are the Innermost Centre of the Universe; the Centre of the Whole Infinite Sum of Persons, which form the Macrocosm, or the Body of the Universe; the Centre of that vast and immeasurable expanse of Space, which is not emptiness (as the ignorant imagine) but is instinct with Life, that is, of moving Energy and cohering Substance; pulsating and

vibrating eternally from the eternal Activity and Vitality of the Centre, and cohering in the illimitable expanse of Space, by the attractive Force of Ether, the embryonic atomic cellular substance which is the Basis of all forms of living Organisation.

17. "Thus, Beloved Brethren, ye perceive the Figure of the Macrocosm, as it unfolds from the Centre, in the Figure of a Circle. The Four Figures representing the Spirit of Jehovah are, in literal fact, the Four Natures of Jehovah, and the Four Natures of the Macrocosm: Father, Son, and Spirit, and the Four Right Angles of the Square of the Circle of Jehovah, the Centre of the Macrocosm.

18. "The Father hath Four Natures, the Son hath Four Natures, the Spirit hath Four Natures, the Macrocosm hath Four Natures, and the Microcosms have Four Natures. All are Circles, having all the Square, and Four Right-Angles.



19. "The Four Natures are the Four Right-Angles which form the Figure of a Circle, the Circle of the Father, the Circle of the Son, the Circle of the Spirit, the Circle of the Macrocosm, and the Circles of the Microcosms.

20. "The Four Living Forms represent the Eternal Emanation, or Procession, of the Elements of Vitality—the Cellular Atoms of Embryonic Life—in the appearance and consistency of the Light-Rays, the Light of Life, from the Four Angles of the Square of the Circle of the Father, Jehovah, and from the Four Angles of the Square of the Circle of the Son, the First Mediator of the Light of Life from the Father.

21. "The Light-Rays are mediated from the Father to the Son, and from the Son they are mediated to the Second Circle of Celestial Mediation, and from that Circle they are mediated to the Third Circle of Celestial Mediation, and thus doth the Procession, or Mediation, of the Spirit continue into the Seven Circles of the Macrocosm, and, by

them, into the whole sum of Etheric and ponderable Entities, or Microcosms, unto infinity.

22. "Ye have seen also the representation of the Second and Third Circles of Mediation in the Celestial Centre, by which the Light of Life proceeds into the outer Circles of the Macrocosm.

23. "The Second Circle, into which proceeds the Light of Life from the Person of the Son, the First and Supreme Mediator, is the Circle of the Seven Luminaries, or the Seven Supreme Hierarchies of Elohim under the Hierophantship of the Seven Great Hierophants of the Universe, who rule over the Seven Circles of the Universe, and are the Highest Mediators of the Elements of Vitality from the Throne unto the Macrocosm.

24. "These Seven Luminaries, which are the Seven Great Hierophants, occupy Thrones of Glory in a Circle immediately surrounding the Throne of Jehovah, and, in Holy Convocation, they stand before the Throne as the First Receivers and Bestowers of the Light of Jehovah from the Son of Jehovah, through the Spirits who are with Jehovah, on the Central Throne of Glory, the Crystal Throne of Jehovah, Father, Son, and Spirit.

25. "And ye will remember that I said unto you that, as the constitution of Jehovah, Father, Son, and Spirit; of the Macrocosm, and of all Microcosms; besides being Four-Fold, are also Dual; and each of the Two Natures consists of Two of the Four Natures, being each enveloped in a distinct substantial Body; and also I said, that the Spirit of a Microcosm contained in it the Germ of the Spirit of Elohe, which would evolve in the ultimate and final development of the Microcosm into the Elohistie state. Therefore, ye will remember that I said that the constitution of a Microcosm was Seven-Fold, consisting of Body-Structure, Mind-Structure, Soul-Structure, Spirit-Structure, the Astral or Psychical Body, the Physical or External Body, and the Germ-Spirit of Elohe.

26. "And these Seven Natures of the Dual-Quatrad,

constituting all the Microcosms, are represented by these Seven Luminaries, and each under the Special Supreme Hierophantship and Mediatorial Functions of the Seven Great Hierophants.

27. "The Seven Great Hierophants are the Primary Individual Fountains of the Light of Life, or the Specific and Basic Elements of Vitality, which proceed from the Seven Structures of the Dual-Quatrad of Jehovah through the Son, in the Spirit.

28. "I also said unto you that the constitution of the Macrocosm, and of all Microcosms, also consisted of Twelve Parts, or Sections, which correspond to one another in each of the Four Natures, and of the Seven Structures of the Microcosms and Macrocosm.

29. "And in the Dual Constitution of the Macrocosm there are Twelve Angles of the Circle, as also in the Dual constitution of the Microcosms, which correspond to the Body and the Soul.

30. "And round the Throne of Jehovah, beyond the Circle of the Seven Luminaries, there are Twenty-Four Thrones, on which are seated Twenty-Four Hierophants. And these Twenty-Four Hierophants are the Rulers of the Celestial Hierarchies which mediate the Light of Life of Jehovah, Father, Son, and Spirit, into the Seven Outer Circles of the Macrocosm.

31. "These Twenty-Four Hierophants exercise rule over the Twelve Angles of the Square of the Circle of the Macrocosm, and are the Mediators of the Twelve Parts, or Sections, of the Person of Jehovah, the Father, through the Mediatorial agency of the Seven Luminaries, the Son of Jehovah, and the Spirit of Jehovah.

32. "Before proceeding further in the elucidation of the Mystery of the Tri-Une Godhead, let me first assure myself of your perfect apprehension of the Mystery of Mediation, so far as I have yet gone, in its unfoldment—that Mystery of Mysteries which lies at the Centre of all the Mysteries of Cosmogony, which are involved in the Great Sum of Truth

of the Square and Circle, in which ye are seeking Initiation.

33. "First, ye must understand that the Macrocosm (which is the Perfect and Complete Body of Jehovah, regarding Jehovah as the Centre of a Circle, which Centre cannot be separated from the Circle, the whole being One in Organisation) is a MONAD; and so are all Microcosms, from the Central Microcosm—the Father—to the farthest and most embryonic Microcosm, the Etheric Light-Cell. And the First Centre of all Monads is the Primal Monad, Jehovah; He that sitteth upon the Throne of Glory, and is the Creative Source of all Monads—the Father, the All-Mighty One.

34. "Secondly, the Macrocosm, and all Microcosms, are DUADS, and the First Centre of all Duads is the Primal Duad, the *Father and the Son*, in Eternal Union with one another upon the Throne of the Universe, the First Creative Source of all Duads.

35. "Thirdly, the Macrocosm, and all Microcosms, are TRIADS, and the First Centre of all Triads is the Primal Triad, or the *Father, the Son, and the Spirit*, in eternal Union and integral relation and dependence, in the midst of the Throne of Glory; the First Creative Source of all Triads.

36. "Fourthly, the Macrocosm, and all Microcosms, are QUATRADS, and the First Centre of all Quatrads is the Primal Quatrad, or the Father, Son, and Spirit in their *Four Natures, as represented in the Four Living Forms* in the midst of the Throne of Glory—the First Creative Source of all Quatrads.

37. "Fifthly, the Macrocosm and all Microcosms are SEPTADS, and the First Centre of all Septads is the Primal Septad, or the Father, Son, and Spirit, mediating in the Four Natures (represented by the Four Living Forms) and directly mediating in the *Seven Luminaries, or the Seven Great Hierophants*, who are the Seven Primal Mediators of the Light of Life from the Seven Structures of Jehovah primarily.

38. "Sixthly, the Macrocosm, and all Microcosms, are DUO-DECADS, or Twelve-Fold Organisms, and the First Centre of all Duo-Decads is the Primal Duo-Decad, or the Father, the Son, and the Spirit, mediating in the Four Natures (answering unto the Four Physical Media of the Elements of Life—the Brain, the Nervous System, the Spinal Cord, and the Flesh) and directly mediating in the *Persons of the Twenty-Four Hierophants*, who are the Personal Mediatorial Agencies through whom the Light of Life from the Twelve Angles of the Square of the Circles of the Soul and the Body are conveyed to the Macrocosm, and to all the Microcosms.

39. "In the picture which I have shewn you of the organisation of the Most High and Holy Temple of Jehovah, in the Sacred Act of the Holy Convocation of the Great Central Hierarchy of Hierarchies, ye have seen depicted the perfect Symbolism of the Greater Organisation of the Universe, also the Type and Pattern of the Central Temple of the Earth: First, in the Days of the Uncorrupted and Normal Constitution of the Square and Circle in the Period of the Adamic State, and Secondly, in the present and past Regime of the Cross and Serpent, under the modified conditions occasioned by the sad and sorrowful presence of Sin and Corruption.

40. "It is therefore my purpose to unfold unto you these three Conceptions of the Unity and Mediatorial Functions of the Universe, in its several developments and relations: First, as to the *Universe*, in its Physical and Spiritual Duality in Unity; Second, as to the conditons of Life on the *Earth, in the Pristine Days of Adamic Normality and Purity*; and Thirdly, as to the conditions of Life *on the Earth in the Days of Corruption, Sin, and Darkness* which have enveloped the Earth since the Fall of the Adamic Race, and the foundation of the present Corrupt State of the Earth, and of the Earth-Microcosms.

41. "The conclusion of these three considerations will terminate, for the present, my Discourses unto you, Beloved

Brethren, who are qualifying for Initiation into the Degrees appertaining unto these High and Sacred Mysteries.

42. "Let me say, however, in remarking upon your countenances a great degree of troubled perplexity, in view of the present limited comprehension of those deep and Sacred Truths which I have already imparted to you; that ye have no need to be in doubt or hesitation concerning yourselves, because you find it a hard matter to assimilate and apprehend the complete philosophy of what I say unto you.

43. "The Faith that is demanded of you is not that of credulity, or vain superstition, ye are none of you invited to accept from my lips, whom ye have accepted as your Master, any statements that I make, on my own individual authority. Hear out all that I say unto you, and make no trouble, or serious effort intellectually to grasp everything in minutest detail. For such a demand upon your conscious intelligence is too great to expect in any finite mind, before long and painful Training and Testing in the School of the Cross and Serpent,

44. "But ye will find that, however above your conscious intelligence the words that I say unto you are, there is, underlying them, a deep spiritual and intellectual congruity, and a philosophical correspondence, which will give you an internal sense of rest and assurance that what ye have heard is *the Truth*, and will develop into absolute intelligent certainty as ye grow in the faculty of Reception, and your Souls are more and more attuned to the Celestial Mind—the Mind of the Universe.

45. "Believe, however, that there is nothing that I shall say unto you that is of the nature merely of speculative hypothesis; but that all is the Pure Truth and Wisdom of the Universe, which has been experimentally seen and heard and known by the Mind and Consciousness of all the Great Masters who have preceded Me, and by Myself, in the long course of my own training and Initiation at the hands of

the Eastern Masters who are the surviving Custodians of the Sacred Wisdom.

46. "You will also find that this Wisdom from on High is absolutely at one with every fact of Nature and Cosmogony that has been as yet determined by scientific experiment and research. And although a vast store of 'new' science will be forthcoming, in the course of my Discourses, beyond the present knowledge and experience of Western Philosophers, yet, not one dictum that will fall from my lips will contradict any one of the pronounced and certified data, now or hereafter laid down by authoritative scientific philosophers.

47. "On the other hand, I shall advance much that will modify faulty deductions and conclusions; much that will demolish erroneous conclusions, and destroy false premises and fallacious data; and much that will extend and expand present knowledge of facts and data; reducing them to perfect harmony and correlation in the vast system of Cause and Effect, manifested in all Phenomena and Data, on which deductive science and philosophy have to depend for arriving at conclusions.

48. "I say unto you, that I shall advance many philosophical opinions, which philosophers will, naturally and rightly, only accept as hypotheses and theories, as coming from a man that seemeth to have no apparent objective physical proofs, evidences, or signs, to at once demonstrate and prove them.

49. "And this is the attitude I invite of all who cannot philosophically follow my dicta as *inspired utterances of Truth*, received and given forth from immutable and infallible Sources of Knowledge, outside and beyond the ken and experience of humanity generally; but who must rationally analyse all statements in the light of experimental and physical demonstrations.

50. "But I do you to wit, Brethren, that not one opinion shall be advanced by me, in all my Life and Teaching, which shall not hereafter be fully and absolutely verified

and demonstrated by actual experiment and objective evidences. Not in our time, nor for many long Ages, will Scientific Research and Discovery arrive at that stage of Knowledge and Experience which, in my Life and Discourses I shall anticipate and promulgate.

51. "My Teaching, and the issues of my Life, I tell you, will exert such an influence in the world, that, in the ages to come, the Truth and Wisdom now known by a few, and in part, and only spoken of in the secret places, where the Wise Men and Masters conceal themselves, where the Secret Mysteries of the Ancient Faith are practised, without limitations, in the Wilderness Solitudes, shall be published broadcast, and all shall know the Truth, from the least to the greatest.

52. "Slowly and gradually will the SEED OF THE DIVINE Logos germinate in the Soul of Mankind, as generation succeeds generation, and as the Soul gains a wider and greater hold upon mankind, and human nature, and the Flesh loses its dominion over the Spiritual Nature.

53. "And when men shall have lost and forgotten all but the very outside crust of my Teaching, when the Truth that I taught shall have crystallised into almost unrecognisable variations of abuse and perversion, then will that same Truth slowly be found out and re-discovered: the very stones of the Earth will cry out, and proclaim it; and men will wrest from Nature her hidden Secrets. The Wisdom of Jehovah shall receive its own corroboration and testimony in all that is found out in the coming struggle of the human mind with the Mysteries that have been concealed from it, and in the cumulative evidences of Physical Science.

54. "Then shall the Wisdom be justified of Her Votaries, and the faithful who followed Her in faith and in steadfast confidence at a time when all the world was steeped in ignorance, materialistic skepticism, or wanton superstition; will receive the Crown of their Fidelity, and shall be rewarded with the Triumph of the Wisdom, for

which they contended when all men reviled Her and persecuted Her Votaries.

55. "And now, Beloved Brethren, I have somewhat to say unto you concerning the First of the three Theses which it is my task to lay before you, the *Mystery of the Tri-Unity of the Person of Jehovah and of the Macrocosm*.

56. "The first difficulty that overtakes the finite mind, in its present limited perspective, of the Infinite, is due to the limitations of the visual capacity, which first set in when the human race lost its consciousness of solidarity and unity with the Universe.

57. "The whole immensity of the Universe is shut out from the vision and sense of mortal man. He gropes in the dark, and seeth no light, beyond the feeble glimmerings of the twilight that arise in his consciousness from the Spirit buried in the crust of his mortal nature; and in the correspondent flashes of the Light of Heaven, which never fails to respond to the Spirit, whenever, having succeeded in breaking through the crust, it cryeth out in inarticulate petitions to the Most High.

58. "In consequence of these limitations, Mankind can only judge of Nature and the Cosmogony by the light of Reason, and from the experience of phenomena that come within the range of the physical senses. The Spiritual Faculties, being practically in a state of *inertia*, or comparative *atrophy*, or *torpor*, mankind are absolutely dependent upon their intellectual faculties, their powers of observation and intellectual perception of the phenomena which appeal to their minds, and are the *stimuli* that stir up their mental powers of assimilation and deduction.

59. "And it therefore happens that the more men probe into the Unknown, and seek to penetrate the veil of darkness, the more do they enslave themselves to the exclusive employment of the intellectual faculties and the physical senses: and therefore it becomes a canon of the study of Nature, to disallow any testimony which relates to facts

and phenomena *not objectively demonstrable* to the physical senses, or by the intellectual faculties.

60. "All assertions and testimony of things relating to the scale of phenomena and facts of the Universe wider than the range of the Physical and Intellectual Perspective, are classified under the general head of 'Religion,' or the 'Supernatural,' and are regarded by the Physical Student as mainly mythical, transcendental, and useless for practical scientific purposes.

61. "This attitude is perfectly scientific, and is by no means to be deplored, provided that the 'Supernatural' be not counted as merely Superstition, and that the Natural be not counted as mere *Anti-Religious Materialism*. *Reservation, and not Negation*, is the right attitude of both sides.

62. "If mankind, in the pursuit of knowledge, will proceed on the system of mutual reciprocity, neither attacking one another with mere negations, nor each assuming the other to be wrong, then the services of each will be rendered to the other, and the future will shew that both Religion and Science are High-Roads which lead unto *one goal*, and that each is the complement of the other, in the full revelation of the Mysteries of Nature and Cosmogony, the goal that both are aiming for.

63. "This is a Truth, Beloved Brethren, which will have to be learned from experience. Men will evade it for many generations. Bigotry and gross Superstition, on the side of Religion, and implacable contempt of Religion, on the side of Science, will set in, and the two Sister Philosophies will be separated by an adventitious and fallacious chasm; the two roads, which naturally are co-extensive, will branch off, and separate, each for a supposed *nearer cut* to the goal; and only will their union be re-established, after long conflict, and foolish recriminations, after generations of bigotry, persecution, and bloodshed.

64. "For Science, many will be slain by Religion; for Religion, many will be slain by Science; and it will come to pass, in the hereafter, when the Two have found their

way back to one another, in reunion of aim and belief, that it will appear as if all the conflict, persecution, and bloodshed, the contentions for the Faith, and the contentions for Freedom of Thought, had been but wasted energy, and futile effort, the mere setting up of imaginary puppets, to be knocked down by imaginary weapons of righteous defence and attack.

65. "Yet, through this Tempest of Thought, will slowly be generated the True Energy of Knowledge; and the Tempest of many generations will prove to have been the necessary travailing in birth, of Humanity, in bringing forth the Man-Child of Knowledge, the Fruit of the Marriage of Faith and Science—of Knowledge of the Supreme Mysteries of Cosmogony, which I am in the world anticipatorily to reveal, and to lay open to the minds of the Faithful.

66. "It is for this reason, as I explained unto you, in my former Discourse, that the Father hath not called and chosen, as a rule, the erudite scholars of this Age, to be the First Disciples of the Sacred Mysteries of the Cross and Serpent. But the most *worthy Souls* to receive the Mysteries are those Souls that have been *pre-natally prepared and developed*, and, by the simplicity of their antecedent earthly lives and avocations, have not prejudiced their minds by a too great assimilation of false Science or of superstitious Religion, but are free in Mind, Body, and Soul, to receive the Truth from my lips, without either prejudice or bigotry.

67. "And by 'worthy Souls' I mean, not 'worthy' in the sense of intellectual or moral worth or 'merit,' but purely that worthiness, or fitness of condition to receive and assimilate the Spiritual Truth, given in the ear, or entering into the Soul and Mind Consciousness by the Personal Auric, or Spiritual Force of Jehovah, through Me, the Prime Mediator between Jehovah and Mankind.

68. "And this 'fitness of condition' is regulated and ordained, not primarily by accident, or 'hap' of human birth or heredity, but primarily by *pre-natal development*. For

ye are aware of the cosmological fact, that Souls are Eternal in their being as Microcosms. And, in the process of devolution, which Earth-Microcosms are now passing through, those Microcosms that have attained unto their present Cosmic Stage of Evolution, corresponding to this Cycle of Earth-Existence—those Souls, or Individual Microcosms, have had many incarnations, or re-births, and each reincarnation has been a new phase of Earth-Life.

69. "Some on this earth must live and die in strict and unmodified conformity to their present devolutionary conditions; and they will return in another incarnation, in those fit conditions which will render them eligible and capable for receiving the Higher Light and Wisdom of the Logos of Jehovah.

70. "The Body, prepared by the natural processes of Law in the Universe for each incarnation of a Microcosm, is the predestined and perfectly adapted Body for the degree of developed fitness of conditions necessary for the particular phase of Life and stage of devolution, corresponding to the particular degree of Life-Destiny of that Microcosm. And in the creation of this Body, the Laws of Gravitation and Heredity govern the preparation of the Body, in both the Male and Female Parts.

71. "Therefore you will see that by no *merits*, or worthiness of your own intrinsic natural character, by no self-attained adaptation to the Truth, by no praiseworthiness of action or thought, which you can regard as deserving of any reward and honour of men, or of the Universe, have ye been chosen and selected by Me, and by the Father, to be the First Recipients of the Spirit of Jehovah, in the New Dispensation.

72. "But it is solely by the predeterminate Counsel and Foreknowledge, the Predestination and Election of Jehovah, the Macrocosm, that ye are what ye are, and are counted fit, or 'worthy' to be my Disciples.

73. "What ye are is what ye became, by no voluntary perceptive or receptive acquisitiveness of your own, by no

moral, intellectual, or spiritual attainments, due to any peculiar virtue you have over and above that of your fellow-men.

74. "Only are ye among those Microcosms now living upon the earth, who have been *pre-natally prepared, in correspondence with the Laws of Pre-Destiny*, by which Microcosms are, in Life, elected and called from the mass of Microcosms, to respond to those Stimuli of Heaven, for which they pre-natally inherited the particular developments of their Four-fold Nature, and naturally inherited from their parentage the physical and mental qualities adapted to such pre-destined nature of the Microcosm.

75. "But of this subject I shall have much hereafter to say, when I have to deal with those Laws and Mysteries of Cosmogony to which it is related. The Mysteries of Pre-Destiny and of Destiny will be opened unto you in the due course of your Initiation.

76. "The difficulty which I have named unto you is that which is due to the limitations of the visual and sensible faculties of the human constitution. Except by very difficult and painful processes of purification, modification, and development in both the Body and the Soul Structures of the Human Nature, it is not possible for man to penetrate the obscuring veil, and to see and sense phenomena which belong to the planes of consciousness beyond the physical and intellectual range.

77. "The Degrees of the Cross and Serpent embrace those processes, by which the physical nature is brought into equilibrium with the Spiritual Nature, and the Four Natures coalesce, and enter into rapport and Conscious Communion with the Universe.

78. "By these processes (which are purely Natural, and in perfect accord with the Laws of Matter and Force, or the Laws of the Universe), all who undergo them, and attain unto the Degrees to which they correspond, will recover the Conscious Possession of the lost faculties of the Soul and Spirit, and the vivified and quickened conditions

of purity and functioning capacity of the physical and mental faculties will be raised to the highest degrees of correspondence and utility, in conformity and synthesis with the Soul and Spirit.

79. "They will possess Consciously the Soul-Senses, the Soul Intellect, the Soul Faculties, and be able to function as Consciously on the Soul and Spirit-Planes as now they are able to function on the Body and Mind Planes. And even more so, for in proportion as the Soul and Spirit function in, and pervade the substance of the Body and Mind, and as the Soul-Structure and the Body-Structure of the Dual Nature are purified, refined, sensitised and attuned to harmony and synthesis with the Four Natures which they embody, so will the capacity of the functions of the latter in the Physical as well as Spiritual planes, be perfected and adjusted.

80. "The Senses and Vision of man will be perfected in every dimension, on every plane of consciousness, he will neither grope in the dark, as heretofore, nor will he function only on the Physical and Mental planes. He will function equally well on all planes.

81. "He will be in the world of darkness, but not of the world as conforming to the darkness. He will be in the Heaven of Heavens, yet living in the World. Where I am, as the Mediator of Jehovah to him, there will he be; and wherever he is in the earth, simultaneously will he be where I am, in the Heaven of Heavens.

82. "I say this in no figure of speech, in no rhapsody of eloquence, or flight of poetic imagery. It shall be to such men a physiological and psychological certainty, which the world will doubt, and laugh to scorn; but all the Brethren of the Cross and Serpent shall mutually know and recognise it, and all who have thus attained shall have the Testimony in themselves that such a state is a fact in their own experience. But, as I have before foretold unto you, the day shall come when not only will the Faith of the True Religion believe, but the Science, that slowly attains to

knowledge by experiment and objective demonstration, will also pronounce the same Truth.

83. "In the conditions of the state to which ye, Beloved Brethren, are slowly and painfully graduating, by the Steps of the Cross and Serpent, ye shall be able to see and know the things of the Universe, and of Jehovah, now obscured from your vision and senses. Your Consciousness and Intelligence will extend unto the Soul and Spirit; and your Soul and Spirit will present unto your physical and mental consciousness those conceptions of the Universal Cosmogony which ye cannot now receive, owing to your present psychical and spiritual limitations.

84. "Therefore what I have already revealed unto you, and what I shall reveal unto you in my future Discourses, concerning those phenomena and realities of the Macrocosm, of which ye are units, are as objectively demonstrated to myself in my extended and developed psychical and spiritual senses, as I myself am an objective reality to you as your physical senses cognise me in the flesh at this moment. And these self-same phenomena and realities which ye now hear from my lips, ye yourselves shall visualise and sense, when ye have attained unto the like conditions of psychical and spiritual perfection that I have attained, and that the Masters attained who were before me.

85. "In the preceding Discourse I explained unto you that the Macrocosm is One Infinitely extended heterogeneous Organism, or Microcosm, and is by no means to be considered as an aggregate of separate ponderable and imponderable entities, as it appears to be in the sight of the human eye.

86. "In the developed conditions of the Microcosm, that I have just now alluded to, in which the senses are set free from the limitations of the general finite state of Earth-Microcosms, the Oneness or Integral Unity of the Macrocosm would be as self-evident as is the Integral Unity of the human body to the physical senses.

87. "The Soul-Sense, which is in a state of *inertia* and

blindness in the general mass of mankind, needs to be restored to normal conditions, whereby Man will be enabled to perceive those facts of Nature which are now concealed from him.

88. "But ye must know that the Macrocosm is as compactly and integrally constituted as is the living organism of a Microcosm, and by the same Elements which compose the substance of all Microcosms.

89. "The Elements which form the substance of all organic structures are one and the same, in kind, and in substance. They all, when reduced to the initial limit of their being, consist of agglomerations of Cells, each Cell being a perfect Microcosm in embryo. And these Cells are what I have previously named the '*Elements of Vitality*,' and the '*Light of Life*.'

90. "If you could perceive the minutest detail of every small section of your own body, within or without—hair, tissue, bone, muscles, veins, blood, brain, or nerve-fibre—you would perceive that every part is composed of an infinitude of minute Cells of Life, moving in perpetual vibratory motion, surging in perpetual tide-waves, integrating and disintegrating, contracting and expanding, in infinite circles of spiral activity, within and without the innumerable main channels, or ducts of the Precious Fluid—the Elixir of Life—which is the Basis, the Elementary Fountain of Vitality in all parts of the Microcosm.

91. "You will also perceive that all creatures in the Earth are constituted in precisely the same fashion, all are heterogeneous agglomerations of Cells, in various degrees of integration and differentiation of integral form and combination; all the Cells of all bodies and Microcosms being composed of precisely the same cardinal constituents and ingredients, in the same mysterious amalgamation and cohesion.

92. "Now let me here say that all Activity of all parts of the Microcosm is produced by one and the same cause, and that the ceaseless Motion of the Cellular Substance,

which I have described as forming the substance of the whole Microcosm, is the cause of all Activity of the Microcosm, or of each part of the Microcosm. This Motion, if examined and perceived in its commencement, its course, and its end, is always Spiral, and produced from a certain Centre of Force from which the Spiral Motion is generated.

93. "There are innumerable centres of motional force in the Microcosm, and all the minor centres are Spirally set in motion by certain greater centres, as these are set in motion by other still greater centres, until the First Centre of Motion is reached, situated in the Brain-Organisation.

94. "And the Brain-Organisation is but a Centre of Motion that belongs to another Circle of Motion, in another Microcosm, beyond the individual Microcosm subject to the specific Brain-Organisation.

95. "Carry this concept through an infinity of Circles of Motion, and you have the right concept of the Macrocosm, the Central Brain-Organisation being the Tri-Une Person of Jehovah.

96. "Now I have said that all Activity in every individual Microcosm is produced by, and dependent upon, a certain Centre of Force within that Microcosm; and that all Motion of all Microcosms, from every Centre, is produced by one and the same Cause.

97. "What is the Cause of Motion which produces every form of Activity in the Microcosm, and in every part of each nature of the Microcosm? What is that mysterious *Vital Energy*, the influence of which is the mainspring of all that is done and thought, in the Microcosm?

98. "This question can never be demonstrably answered by the methods of discovery legitimately employed in *Physical Science*; its solution lies beyond the scope of the physical sense-plane, and therefore beyond the ratiocinatory range of the human reason, that is, beyond the present range of rationalistic perspective.

99. "Until Science hath attained unto a knowledge of Nature that lieth outside the scope of the Physical Senses,

any solution, any *dictum* offered as a solution, can only be received with reservation, as a transcendental *hypothesis*, a *theory* of Matter and Force, beyond the scope of empirical diagnosis.

100. "But it will always be found that, even in the range of physical science, every advance in scientific discovery must, and will be anticipated by a certain transcendental theory, based on the analogy of data and phenomena, but not demonstrable by actual evidences. It is left to contemporary scientific experimenters, or, more often, to posterity, to furnish empirical evidences of the Truth antecedently propounded as speculative theory. And many times contemporary humanity will, in their blind bigotry, and ignorant adherence to stereotyped dogmas of Science, persecute and slay the bold scientific theorists who entrench upon *history* by certain *scientific prophecies*, or speculative theories.

101. "Thus will 'History repeat itself' in future ages, that those '*prophets*' of Science who lived before their time, and who carried the Sword of Progress into the somnolent camp of the present, will be slain; and their posterity in the future will build memorials in honor of the martyred heroes of discovery, which monuments will condemn the ancestors of their builders for the barbaric treatment of the heroes so memorialised.

102. "The Question is, then : What is the Cause of the Motion which produces every form of activity in the Microcosm, and in every part of the complex constitution of the Four Natures of the Microcosm? What is the Vital Energy, the Influence of which is the mainspring of all that is done, or thought, in the Microcosm?

103. "I have said that the Macrocosm, or the Universe, is as compactly and integrally constituted as is the organisation of the living Microcosm. And by this I mean, that, viewed from the perspective of those Souls that have attained unto a faculty of Perception beyond the veil of human darkness and visual limitations, the Universe has

all the appearance of a Microcosm such as is every organism within the range of human observation.

104. "The ponderable bodies of the Universe, viz., the Solar and Stellar Bodies, and the innumerable Orders of Organisms that exist in the Heavens, in the Earth, and in the Solar and Stellar Spheres, are all bound together by the Elements which are contained in what is called Ether. Ether is the vital and unifying Essence which unites and consolidates the Macrocosm.

105. "If you examine the constitution of Ether, and analyse its nature, or if you could perceive it with the senses of the Soul, which are capable of seeing and perceiving the phenomena that are concealed from the physical senses, you would see at once that precisely the same phenomena characterise the cosmogony of the Universe as characterise the cosmogony of the Microcosm. The same identical Cells which circulate spirally in all the parts of the Microcosm, and are the basic substance of all its parts, circulate spirally in the Macrocosm, and are the basic substance of all its parts.

106. "Likewise the same system of centralisation exists in the Macrocosm, in perfect similarity to the system of organisation in the Microcosm. And it will be seen that all Microcosms are eternally created and preserved in their structural vitality, and in all their cellular conditions, functions, and organic substance, by the Macrocosm; and reflexively, the Macrocosm is likewise created and preserved in its structural vitality and in its cellular conditions, functions, and organic conditions, by the agglomerate Microcosms of which it consists.

107. "Force is a positive and negative phenomenon, educating Perpetual Motion and Eternal Energy in the Macrocosm, and in all Microcosms, and is called the Force of Attraction and Repulsion—the Centripetal and Centrifugal Force of Magnetism, or of Etheric Currents of Vitality—and this Force ceaselessly proceeds, and eternally

sustains the Macrocosm and the Microcosms in Eternal Persistence of Life, Motion, Energy, and Thought.

108. "The course of this Force of Energy is Central, and its Energy is sustained from a Central Source of Eternal Energy. Passing in spiral waves of Light Radiation, the Cells of which Force, and its cognate form of Matter, proceed from one generating and creating Centre. For Matter is but the aggregation of Cells, and Force is the Motion of Cells in Aggregation, in Contraction, and in Expansion.

109. "We will now consider the constitution of the Central Microcosm, and the co-ordinate Microcosms which constitute the First System of Centralisation in the Macrocosm, or the Great Microcosm.

110. "For be it clearly understood that such as the Central Microcosm is, such is every Microcosm; the Central Microcosm being the Primordial Prototype of all Microcosms and of the Macrocosm.

111. "And the Laws of Nature which govern the Energy of Force and Matter in the Microcosms, are the same Laws of Nature which govern the Energy of Force and Matter in the Macrocosm, and in the Central Microcosm.

112. "Now ye know that the Central Microcosm is Jehovah, the Father, the First and Central Figure in the Throne of the Universe already described.

113. "Ye also know that it is from Jehovah that originally emanate all the Cellular Elements of Vitality which are the embryonic basis of the Macrocosm and of all Microcosms.

114. "In strictest veracity, and in the most literal sense, Jehovah is the *Father* of the Universe, the Universal Parent, from whom is begotten every Cell that in progress of Destiny will evolve into a Microcosm. Thus it is philosophically and scientifically True that we are all the Offspring of Jehovah.

115. "In the same manner as the Cellular Elements of the flesh, the bone, or the muscles, of a man, are generated in,

and proceed from the Brain, by the communication of the Elements of Vitality from the Blood, through the veins, arteries, and nervous system, making the Brain to be the Man, and the Man to be the Brain; the Brain being the Man in centralisation, and the Man the Brain in extension; so is Jehovah the Macrocosm, and the Macrocosm is Jehovah; the cellular Elements of Vitality which form the Macrocosm, deriving their origin and birth in Jehovah, the Central Microcosm, or the Brain of the Macrocosm.

116. "Therefore is Jehovah the First Cause, the Personal Parent, the Creator of Heaven and Earth, even as Religion has postulated, in all Eternity, as the First Axiom of the Catholic Faith.

117. "But as the Human Microcosm, or Man, is a complex creature, consisting of Four Natures, with Seven Structures, that are divided into Two Dual Natures, so is it with the Macrocosm, and so also with the Central Microcosm. Jehovah.

118. "Now, in the constitution of a Microcosm, each of the Seven Structures is itself a Microcosm, possessing all the several parts, sections, and organs of a Microcosm. And the Centre of Motion in each structure is the Brain. There is therefore a distinct, but integrally inseparable Brain belonging to each of the Seven Structures—(1)a Physical Brain-Organisation, (2)a Body Brain-Organisation, (3) a Mind Brain-Organisation, (4) a Psychological (or Astral) Brain-Organisation, (5)a Soul Brain-Organisation, (6) a Spirit Brain-Organisation, and (7) the Elohistic Brain-Organisation, (developed only in the Degree of Elohim).

119. "And these Seven Brain-Organisations of the Microcosm are the Centres of Motion in the Microcosm, which, in a normal Microcosm, connect the whole Microcosm with the agglomerate Brain-Organisation of the Macrocosm, from which there is no disunion, but with which, in normal conditions, there is perfect correlation, communion, and interdependence.

120. "The agglomerate Brain-Organisation of the Macro-

cosm is therefore the general source of the Elements of Vitality, that is, of Force and Matter, in perpetual motion, affording the eternal Energy of Substance, and the basis of the Structural Vitality and Substance of Organisms.

121. "The Elements of Vitality are composed of Cells which fill the Macrocosm, and by the Eternal Processes of Law are converted into the several structural and functional parts of all Microcosms; otherwise the Law of Evolution, which works from the first emanation of the Cells from the Primal Centre of the Universe, to the return of the Microcosm in Perfect Equilibrium and Constitution, in its final stage of Cosmic Development.

122. "The Processes of Law are various, appertaining to the successive phases of Evolution, the Degrees of exposure to Cosmic Force and the circumstances which modify, vary, and determine the environment and conditions of the Cells. These processes are generally described under the names of Integration, Differentiation, Segregation, Equilibration; or the Positive Processes of Evolution; and of Dissolution and Disintegration; or the Negative Processes of Evolution. These Processes, with many variations, sum up the whole scheme of Evolution and Development which all cells undergo in attaining to a Perfect Microcosm. Of these Processes I shall have further to say in the course of your Instructions.

123. "It is for us now to confine ourselves to the consideration of the fundamental and basic Truth of the Origin and Nature of Force and Matter, and their cognate traits of Motion, Energy, Thought, and Organic Structure. By Force and Matter I mean, in general, the same thing as the Elements of Vitality, or the Light of Life.

124. "The Elements of Vitality are, as I have said, Cells, proceeding from One Centre, and emanating in Spiral Motion from the Centre in widening Circles of Radiation, through many mediating Circles of Agencies, or Microcosms, and taking their parts in the constitution of innumerable forms of Microcosms successively, until, by the Laws

of Evolution, they themselves evolve into complex and heterogeneous Microcosms, first into bodies of balanced motions, and then into bodies of balanced functions.

125. "That is to say, in the first essay of Cells in substantial and organic existence, the process is of organising in the Microcosm (then in molecular form, that is, the form of a quasi-heterogeneous constitution) *the proper equipoise of internal organic motion*, the right adjustment and development of cellular motion and energy in the molecule. This process is accomplished after periods of adhesion to and cohesion with the Stellar and Planetary Bodies, of which they form a part.

126. "Then, in the Dissolution or Disintegration of these Bodies, in *Æonial Destiny*, the molecules are separated, and enter the Macrocosm, to be re-absorbed by organic bodies, vegetal and animal, until they evolve finally into human molecules. In this second process the molecules develop the organisation of *Equipoise of functions; Equipoise of Motion and Equipoise of Function* being the *Normal Condition* of Microcosms.

127. "These processes involve a duration of time infinitely beyond human calculation, and useless to endeavour to estimate; also they involve innumerable transmigrations and transmutations, in which the Microcosm develops each separate organ and function of the Microcosm, and evolves from the original homogeneous, or simple Cell—the Embryo—to the final heterogeneous, or complex Organism—the Perfect Microcosm, or Elohe.

128. "We are dealing at present specially with the first and initial form of the Microcosm, the homogeneous or simple Cell, or the Embryo. These Cells, we have seen, originally emanate from One Centre, the Centre of Centres, Jehovah, the First Parent of the Microcosms, or the Macrocosm in Centralisation.

129. "Let us now consider the Father as the *All-Parent of the Universe*, the Creator of All Things, both Visible and Invisible, Maker of Heaven and Earth, and of the Things

that are in Heaven and Earth; Him Who is Himself the Heavens and the Earth, in Extension, as He is the Personal Jehovah, in Centralisation.

130. "Perhaps after what I have already said, it may not appear such an insuperable difficulty to conceive of all the millions of millions of beings which already people the Universe, in the various degrees, phases, and forms of graduated cosmic development, from the infinitude of Cells that form the Macrocosm, in its ponderable and imponderable capacities, to the innumerable hosts of Elohim which occupy their habitations in the Highest Tabernacles of the Sun, the Heaven of Heavens, having sprung from One Common Personal Father, whose Body was the Womb and original Sac from which they first emanated.

131. "Yet even unto you, who have learned so much of these humanly inconceivable Mysteries of Nature and Cosmogony, such a conception must be most overwhelming.

132. "But I will point out one or two finite analogies of terrestrial Nature, which, when considered, will entirely set at rest all possible doubt as to the Truth of this stupendous assertion.

133. "First, recall the first origin of the 'present Human Race, and consider that from a comparatively limited number of our fallen Adamic parents, intermarrying with a comparatively limited number of the lower races of man and animal-men, have sprung the whole of the present existing families of the human race; extending throughout the entire terrestrial globe.

134. "Consider what the population of this world would have become, if the unhappy exigencies of life, such as disease, war, bloodshed, or accident, did not remove periodically a vast proportion of the inhabitants of this overpopulated Earth.

135. "Secondly, consider the vast growth, in so short a space of time, of the single race of Israel, from the loins of Abraham, their proto-father.

136. "Thirdly, take such an organism as a fish, and

behold the stupendous fact, that each male and female fish have it in their power to increase their family in one spawn—deposit at the rate of many thousands of offspring, and would do, but for the merciful counteracting provision of Nature in the beneficent Laws of the Struggle for Existence, and the Survival of the Fittest, which put a period on the over-stocking of the ocean with living animalculæ.

137. "Consider, Fourthly, the marvellously prolific fecundity, especially of the plant-species, which, but for the interposition of the above-named laws, would exhaust and strangle Mother-Earth, and destroy her eternal fecundity.

138. "Need I say more to demonstrate the Truth of the Paternity and Maternity of all Microcosms, Organisms, and Cells in the Person of One Central Microcosm; remembering that the above analogies are drawn from Nature in its organic state, and are illustrations of fertility and fecundity in their later stages of Cell-Organisation, the propagation of heterogeneous Organisms, and not of original Homogeneous Cells?

139. "Consider that each heterogeneous organism, born and propagated in the Earth, represents a multiplication of individual Cells at a rate of proportion beyond all human calculation. And consider that this Earth is but one of a vast system of Bodies, each bringing forth Microcosms precisely in the same manner and of the same cellular composition.

140. "I have spoken of the Father as the All-Parent of the Universe. Now it is obvious that, by the Laws of Propagation and Parentage, no organisms can take individual existence without the joint activity of two parent organisms, male and female.

141. "And ye know that all fecundity is governed by this Law of Dual Parentage. In the various forms of organisms we see the Law of Parentage working in separate individualities. But in the case of some of the lowest types of creatures fecundity is established in one individual

Microcosm, the male protozoa and the female ova being located in the same organism.

142. "This dual sex-state is common to all the inorganic and molecular forms of Microcosms, and only is the division established in the moving creatures and some of the plants.

143. "All organisms come into separate organic existence male and female. But every Cell of which all organisms are composed is inclusively male and female. In the emanation of all Cellular Force, which is called Auric Force, as it emanates from the Microcosm, every Cell composing that Force is male and female, and fertile in prolific fecundity. The Thought which passeth from man to man is Cellular Force, or Auric Force, and is drawn from Microcosm to Microcosm in vibrations and radiations of Light, varying in hue and colour according to its nature.

144. "These Aura, or Light-Radiations of Cells from Microcosms, are totally invisible to human sight, but are cognised by certain developed Psychic natures in Clairvoyance, or the capacity of Psychic Sight and Sense. Such Clairvoyance and Psychical capacity is capable of development by all Microcosms under certain conditions, and is not necessarily or exclusively a Gift of the Spirit of Jehovah (as in the case of the Brethren of the Cross and Serpent, or of the Square and Circle), and may be, and often is, employed in opposition to the Truth, and in correspondence with the Demons and wicked Spirits of the Astral Zone.

145. "Now Jehovah is constituted in the same fashion as are all Microcosms, being as I have said, the Prototype of all Microcosms. Therefore in the Cellular Organisation of Jehovah, Jehovah is Male and Female. And, as the Original Parent of all Microcosms, we have only, for the present, to regard His Personality.

146. "There is, as I shall hereafter shew unto you, a higher and closer sense in which Jehovah is Parentally related to the Universe—prospectively—in all Microcosms outside of the Elohistie Order, and actually, in all Microcosms of the Elohistie State. When I come to deal with

the Economy of the Kingdom of Heaven, I shall speak more fully of Jehovah as the Father of the Sons of Jehovah, and of the Most Immaculate Mother of Elohim.

147. "Ye now perceive that Jehovah, as being the Central Microcosm, is *the Father-Mother of the Universe*; Jehovah, Male and Female, in whose Image and Similitude all Microcosms are created, and from whom they all take their beginning.

148. "We have seen the Figure of (1) the Father upon the Throne, clothed in Ineffable Light, and, together with the Supreme Person of the Father, are (2) the Son, and (3) the Spirit (represented in its Four-fold Sources of Emanation, under the Symbolical Figures of the Four Living Forms).

149. "This Light which proceedeth from the Father, enwrapping Him in its most Glorious Rays, is the Spirit of Jehovah, in its first form, as it proceedeth forth from the Person of the Father.

150. "The Spirit therefore is that which is called the 'Light of Life,' or the 'Elements of Divine Vitality.' The Elements of Vitality are the Original Cells of Ether, which constitute the Substance of the Macrocosm, and of all Microcosms.

151. "In these Elements of Vitality is the Basis of Force and Matter, which are generated and developed in their infinite multiplication of Energy, Motion, Thought, and Organic Substance, pervading the Universe—the Substance and Motion of all Things in the Universe.

152. "It has ever been a question of deep and earnest consideration among Philosophers, even with those extremely advanced students who have penetrated the most deeply into the Mysteries of Nature, as to what is *the Basic Cause* of the Eternal Motion of the Cellular Sub-Basis of the Cosmic Substance. And only to those who have penetrated into the Mysteries of the Cross and Serpent, and the Square and Circle, has this question been given its solution.

153. "What is that *Causative Force*, which is at the bot-

tom of all the processes of Integration, Segregation, Equilibration, Dissolution, and Disintegration—the fundamental processes of the Eternal Labour of the Universe in Evolution?

154. "We have traced this tide of Force-Waves from the individual Microcosms down to its final Centre, the Central Microcosm. (Hereafter I shall lead you back, step by step, down the course of Progress through the Macrocosm, made by each individual Cell, and all the Cells, collectively, which come forth originally from the Person of Jehovah).

155. "I have shewn you that every Microcosm is an aggregate of Cells, all moving in persistent and rhythmic Motion, in Spiral Circulation, in all parts of the structural substance of the Microcosm.

156. "I have shewn you that there are certain broad Principles of Evolution, which account for every phase of development and condition which the Microcosm undergoes, in its growth from a Molecule to an Equilibrated Microcosm.

157. "In no case is there a Microcosm which ever ceaseth to exist, or in which this persistent rhythmical Spiral Motion ceaseth to exist. (Death is not ceasing to exist; death is only a certain change in the condition of a Microcosm, when it passeth into another phase of cosmic existence and development).

158. "Now, the whole Mystery of the Cause of Motion, of the Origin of Force and Matter, is solved by the simplest principle. The Macrocosm is a Circle; the Microcosms are Circles; and the Central Microcosm is a Circle.

159. "The whole Universe *is an infinite aggregate of Circles within Circles*, revolving around the Central Microcosm. The Central Microcosm is Itself a Universe of Circles, revolving in the same regularity around its Central part. There is, in fact, no end to the Centric System; neither has there been a Beginning, nor will there be an End, to the Natural Effects of the First Cause of Motion.

160. "Each Cell of each Molecule, of each part and Section of a Part, of the Central Microcosm, is sustained in

perpetual Motion, caused by the natural effects of the integral correlation, the attraction and repulsion, of all Cells, undergoing perpetual redistribution, according to the Laws of Evolution I have referred to.

161. "As is the case with the Microcosm, which is ever undergoing change, modification, and differentiation, its cells perpetually dissolving, disintegrating, fecundating, and emanating in Auric Force from its Body; and going to form the Molecules of other Bodies; returning to its former Body; periodically passing back into the Macrocosm; and finally back and upward to the Centre from which they originally came; so is it with the Central Microcosm. The Central Microcosm eternally undergoes the same processes of flux and re-flux. Eternally is there taking place, in all the several parts of the Four Natures of His Person, the processes of fecundation of Cell-Substance; of the exhalation of Cell-Substance; of the procession of Cell-Substance, the Fruit and Offspring of the eternal propagation of Cells in His Parental Nature.

162. "And these Cell-Offsprings are *the Primordial Light*, with which the Father is enveloped in the Ineffable Effulgence of His Throne of Majesty and Glory. They are the Light of Life, the Elements of the Living Vitality of the Universe, the Basis of all Substance which constitutes the Macrocosm and all Microcosms.

163. "This is the Spirit of Jehovah, the Life of Jehovah, the Extended Person of Jehovah, issuing from the Centralised and Individual Person of Jehovah.

164. "All things are in Jehovah, and Jehovah is in all things.

165. "Therefore I tell you, Beloved Brethren, that if you would know the Nature of Jehovah you must know your own Nature; for your own Nature is the precise Image and Similitude of the Nature of Jehovah.

166. "There is only one Type of Organism in the Universe, and that is the Organism of the Central Microcosm. All Organisms that are in the Universe are exact Replica-

tions of Jehovah, only differing in the phase of their Evolutional Development, and their Cosmic Conditions.

167. "This being so, all that is postulated of the Microcosm may be postulated of the Macrocosm.

168. "Now ye know that the Microcosm is an aggregate of Cells in Perpetual Motion, which Motion is derived from the circulation of its cellular matter to and from the Centres, and the Centres to and from the First Centre, which forms a Unit in a Greater Microcosm; the Greater Microcosm being a Unit of a Greater Microcosm still; and so on, until the Central Microcosm is reached, which is Jehovah.

169. "And the same process of Circulation and Centralised Force goes on in the Person of the Central Microcosm, as in the Persons of all Microcosms. And this scheme of Circulation and Centralisation is the secret of Persistent Energy and Motion in the Macrocosm, in the Microcosms, and in the Central Microcosm.

170. "The Macrocosm is the Great Microcosm, and the Circulation of Cells is the same in one part as it is in all parts; in the Centre as it is in the Circle, the Centre being itself a Circle, as are all Centres, and all Units of a Circle; all are Centres and Circles, in unceasing Spiral Motion, sustained by their Correlation and integral Contact and Union with one another.

171. "There is therefore, in strict truth, *no such thing as a Final Cause*, because the Cause of Motion in the Central Microcosm is its integral relation with the Macrocosm; and the Cause of Motion in the Macrocosm is its integral relation with the Centre.

172. "The principle of Circulation and Centralisation is the principle of Attraction and Repulsion, of Centripetal and Centrifugal Force; and this is the principle that accounts for Perpetual Motion, the Conservation of Force and Matter.

173. "The Macrocosm feeds the Microcosm, the Microcosm feeds the Macrocosm; the Centre supplies the impulse to the Circle, the Circle supplies the impulse to the

Centre. *Reciprocity*, or Positive and Negative Force, is the Law, which governs, sustains, and vitalises the Universe, from the Centre to the Circumference."

174. And when Jesus had finished these words He dismissed His Disciples, bidding them return unto him on the next day to hear the continuation of the Discourse on the Mystery of the Tri-Une Godhead. And Jesus, according to His wont, ascended the hill, alone, that He might pass the night in Solitude and Prayer.



CHAPTER VII.

THE MYSTERY OF THE TRI-UNE GODHEAD.

PART II.—THE LAW OF CENTRALITY; THE BASIS OF CREATION AND LIFE OF JEHOVAH, THE ALL-PARENT.

1. "Beloved Brethren, I concluded my last Discourse by opening unto you the Mystery of Jehovah, the All-Parent, the Central All-Creative Microcosm, and I explained to you briefly the fundamental principle of Centrality, by which the Motion of all Bodies in the Universe, and the Motion of the Universe itself, is governed and sustained in eternal continuity.

2. "I also said unto you that all the phenomena of Life and Being, and all the multiform correlations and conditions of Force and Matter, are caused by the Energy produced and generated by Eternal Cosmic Motion.

3. "I said that Jehovah, the Father, is the Primal Centre of Centres in the Universe, and that He Himself is an Aggregation of Centres and Circles, as are all Microcosms, forming the perfect Macrocosm.

4. "Ye must understand that the whole mechanism of all Organisms, from that of the Macrocosm to that of the minutest cellular atom of a molecule of Etheric Substance, is sustained entirely by the same principle of Centrality and Energy of Motion, and that no Organism is capable of existence without its antecedent Cause, viz., Motion.

5. "This Energy of Motion has two Forces belonging to it. First, it is a Motion inwards which produces a Force that draws to its central point the atoms that are within its circle of influence; and this is called Attraction, or Centripetal Force.

6. "Second, it is a Motion outwards, that produces a Force that projects from its central point the atoms that are within its circle of influence; and this is called Repulsion, or Centrifugal Force.

7. "Both these Forces, or Energies, belong to the one principle of Motion, and are the Positive and Negative Force of Motion, which ever appear in every form of Motion.

8. "And Motion is due to the Principle of Centrality which rules and pervades the whole of the Universe, the governing principle of all Energy, Force, and Activity, in all Organisms.

9. "Now, in order that ye may understand fully the Nature of Jehovah the Father, and Central Microcosm, it is necessary to particularise very clearly concerning this fundamental Principle of the Universe, the Principle, or Law, of Centrality.

10. "I have said that Motion is the Primal Cause of the creative, vitalising and unifying Energy of the Universe, by which it becomes what it is, an infinite and limitless Circle of aggregations of cells and bodies, cohering in one substantial living mass, which we call the Macrocosm. Also that Motion is likewise the Primal Cause of the creative, vitalising and unifying Energy of all bodies—Cells, Organisms, and Microcosms—Etheric and Material, which form the Macrocosm.

11. "And, as I have said, Jehovah is a Body, a living Microcosm, the Central Microcosm of Microcosms, the Centre of the Macrocosm, and the progenitive and original Source and Parent of all Microcosms, from whose Person have proceeded, in eternal Procession, the Primal Etheric Light-Cells, which are the original Primary embryos of all Microcosms, all organisms, all bodies, and of all the cells of which they are composed; and which fill the Universe with their unifying and cohering entities of uni-material Etheric Substance.

12. "Therefore the same Motion that is the Primal Cause of the Energy which creates, evolves, differentiates, integrates, dissolves, and disintegrates the whole aggregate of bodies and Microcosms in the Universe, and which sustains the being, form, and life of all organisms in the Universe,

integrally and in cosmic solidarity, operates in the eternal sustaining, governing and functioning of Jehovah Himself.

13. "Jehovah is the First Cause of Motion in the Universe, and He Himself is caused by Motion. The One is the cause of the other. Motion causes its own cause. Jehovah is the Seat of Motion, and He is Himself sustained by Motion.

14. "Further explanation of this Mystery is unnecessary, and beyond the grasp of your minds in their present limited capacity. There needs for you to enter into relations with the Celestial Circles, to penetrate the veil that conceals the infinite from the finite, that veil which shall be removed when ye attain to the Crown of your ideals, the End of your present labours, when ye have passed through the Cross and the Serpent.

15. "But whilst there is much that must be deferred until a later period of your development in the Cross and Serpent, which will then no longer require to be said with words—for ye shall see then even as ye are seen from on High, and know even as ye are known by the Masters in the Celestial Regions; I have still somewhat further to say concerning this matter, in fuller elucidation of what I have already said.

16. "The question still remains: What is the First Cause of Motion; or rather: How is Motion first originated? I have already said that Jehovah, the Father, is the First Cause of Motion; but by that I meant that He is the First Source of Energy proceeding from Motion. Jehovah is not Motion, nor is Jehovah Energy. But Jehovah is the Central Source in which Motion originally operates, and in which Energy is generated.

17. "Jehovah is the Central Battery, or Generator, of all Force and Matter that fill, pervade, and constitute the Macrocosm.

18. "The question then is: What causes Motion? How does Motion generate Energy? And how does Energy

become the Creative Force of all Matter and Force in their infinitude of correlative forms?

19. "It is understood that Motion is the First Cause of Energy; that Energy is the First Cause of all the forms which the correlation of Force and Matter takes in the production of organisms; and that Jehovah is the First Source of Matter and Force, being the First Spring and Fountain of Motion.

20. "Jehovah is the Author of Life and Energy, Being and Thought, there being no Life, Energy, Being, or Thought that did not first spring from Jehovah; that has not Jehovah as its Parent. Into whatever forms these Basic Elements of Life afterwards develop, however they deteriorate or degenerate, whatever be their after-career, since they first emerged from the Person of Jehovah, in the primary form of Primal Light-Cells of Etheric Substance; Jehovah is the All-Father, and all Cells that fill and form the Macrocosm are built, formed, and made in the image and likeness of Jehovah, all are perfect embryonic replicas of Jehovah, from the Primal Cell to the perfect God.

21. "We are dealing only with the beginning of organic existence, the emanation of the original Cells—hereafter destined to develop to the Perfect Elohim—from the 'bosom of the Father,' from the Person of His Ineffable and most Glorious Divine Being. I shall speak anon of the later career of the Cells, Organisms and Microcosms, after they have entered into cosmic relations with the Universe.

22. "It is of Jehovah therefore that I have now to speak, as being the First Centre of Motion, the Fount and Source of Energy; the Prime Author of Being, in all cosmic forms and predestined developments; the Generator and Creator of Force and Matter, of Thought and Life.

23. "Let us therefore examine into the nature and constitution of Jehovah, and in this investigation ye will find the answer to the three questions I have propounded, viz., (1) What causes Motion? (2) How does Motion create Energy? (3) and How does Energy become the Creative

Cause of Force and Matter, in their infinitudes of created forms of Living Beings, Bodies, and Organisms, which make up the Universe?

24. "And here let me remark, in passing, that there has long existed a fatal and false construction and sentiment associated with all our thoughts of Jehovah, in our present religious habits and attitudes of mind towards the most Sacred Person and Name of Jehovah, by which all true and patient enquiry into the stupendous questions of His Nature and Being is crushed and quelled in the assumption that any such enquiry is sacrilegious and a profane intrusion upon the Presence of One who is unapproachable by reason of His Supreme Exalted Dignity.

25. "By reason of this fallacious assumption mankind has been content to go on in total ignorance of the truth concerning God's Nature, and to accept, with bated breath, certain formulas which affirm particular attributes that are generally misconstrued, and made to describe a Being that fails, in most parts, to give any correct representation of Jehovah, and likewise repels all honest thinking Souls from attaining any intelligent conception of Him, and any accessible way of approach to His Benign and Paternal Presence.

26. "This ariseth from the perversion of the most august reverence and fear in which Jehovah, His Person, and His Name, are held by all His Sons. For ye know that His Name, in its true expression, never is employed by mortal lips, but is secret unto all but unto Masters, and by none repeated, save by Elohim, the Sons of Jehovah, and then only in the most solemn Convocation of the Sacred Hierarchies in the Glorious Temple of Jehovah, and on such occasion as the utterance of the Name is permitted for the invocation of those majestic powers of the Most High, in their benignant exercise in behalf of His faithful Children, or in judgment upon those of His Children whose disobedience hath wrought havoc or might do so, in the Universe, or in any portion of it.

27. "But to assume that the Person of Jehovah, His

Nature and Constitution, His Attributes and Powers, and all concerning Him that a Being desireth or needeth to know, for the full and intelligent acknowledgement of His Supreme Glory, Majesty, and Goodness, is debarred from his enlightenment, and forbidden him, because of the Majesty of Jehovah, is the grossest superstition, and an insult upon His Fatherhood, His Person, His Justice, and His Goodness.

28. "The more we know, and try to know, of Jehovah, by legitimate and honest searching, the more do we gratify and please Him, who loveth to be the object of men's esteem, of their enquiry, and of their absolute delight and thought. To them who by diligent searching find out God, He bestoweth Himself in lavish beneficence and response; and, by diligent pursuit of the knowledge of Jehovah, a Soul enters the Highest Realms of His Wisdom and Power, and becometh more and more like unto God.

29. "There is naught concerning God that a Soul may not know, understand, and conceive in his mind; and such as find Him out are they who can command the Elements, discern the Mysteries, and live above the World, in the Presence of Jehovah and Elohim.

30. "The greatest reverence, and the most pleasing unto Jehovah, that mortal men can shew unto Him is, by Prayer and Fasting, and by the most determined and resolute perseverance, self-sacrifice and pains, to force their way through the density of their ignorance, sensuality, and superstition, to the truth that lies revealed and open to all, beyond the evil of the carnal and worldly senses.

31. "He who would know God Personally and Philosophically, must risk and dare all that the attainment of the most potent of all Wisdom must bring, in the course of its seeking and finding. And these risks and perils are not avoidable, they come in the direct line of the Path, and must be fought, surmounted, and overcome, which only the most brave and sedulous Will can accomplish.

32. "But, Beloved Brethren, be of good cheer, there is ever the more reward of following every step and conquest, and the Final Recompeuse is weightier than all the pains and perils that must be undergone in its pursuit.

33. "And lo, I am with you always. even unto the end : and from Me is thy life formed, thy strength sustained, and thy courage renewed. I will repay thee a thousand-thousand-fold for all that thou lovest, sufferest, and endurest.

34. "Jehovah, we have seen, is the First and Central Fountain and Seat of Motion, producing the All-Creative Energy that sustains and vitalises and unifies the Universe.

35. "What then causes Motion, in the first place; what is the First Cause of that Principle which is the originative and formative Force of Jehovah, the Central Microcosm, and, through Him, of all Microcosms in the Universe?

36. "I say unto you, that, strictly speaking, there is no First Cause of Motion. There can be no First Cause of that which has never had a beginning.

37. "By this statement I mean, that there was never a time when there was not Motion. Therefore there never was a time when all that is produced by Motion did not exist. And, as a corollary from this, *there never was a time when the bodies formed by Motion did not exist. Likewise there never was a time when there was no Universe, no Macrocosm, no Central Microcosm, or Jehovah, and no Microcosms forming the individuated Macrocosm.*

38. "Creation, in the generally accepted sense of the word, is an event that has never taken place. The Universe was *never created*. Jehovah, the Centre, was *never created*; the cells, from which all organisms, bodies, and Microcosms, have evolved, were *never created*.

39. "The Universe is the aggregation of Cells that have sprung from the Father, in their innumerable forms of evolutionary development. The Cells, of which the Substance of the Universe is formed, were *never created*.

40. "Motion is eternal; Life is eternal; Jehovah, the Author of Life, is eternal; the Universe, the Offspring of

Jehovah, is eternal; the Elements of which are formed all Microcosms, are eternal. All that Is, is eternal.

41. "Only is Non-Eternity ascribable to the manifested forms which the Elements of Vitality take, in their passage through their Æonial and evolutionary course of cosmic development. The Sun is non-eternal; organisms are non-eternal; the Planets and Sunlets are non-eternal, in so far as regards their cosmic formation, and their varieties of evolutionary or fluctuating stages.

42. "But the Elements of which they are formed are eternal. Eternity and non-Eternity co-exist in all organisms and bodies, from Jehovah, the Centre, to the Macrocosm, the Universe, or aggregation of Microcosms. This is a paradox that can only be an insoluble mystery to men uninitiated in the Mysteries of the Square and Circle.

43. "When I speak of the non-Eternity of Jehovah, I mean, not that there was a time when Jehovah was not. But I mean that the Nature of Jehovah is constituted after the same manner as the nature of all Microcosms, being the Proto-type of all Microcosms.

44. "And as it is the case with a Microcosm that, in a given period, through the flux and reflux which the correlation of force and substance eternally causes, it throws off the whole of its substance, in continuous exhalation, radiation, and vaporisation of Cells, which pass into the atmosphere to undergo modifications and developments in the ratio of their development; so is it with Jehovah, from whom eternally proceed the original currents of the Elements of Vitality, or Auric Force, in eternal radiation from His Person—which are the Light of the Universe, the Light of Life.

45. "And this eternal flow of Cells from Jehovah is the cause of the Motion that eternally persists throughout the Universe, and which eternally persists in the Being of Jehovah. They pass from Him in continuous waves of radiant Light, vibrating and radiating Spirally in extending Circles, filling the Universe with their substantial

Beings, unifying, vitalising, and creating all the bodies, great and small, animate and inanimate, in all their countless stages of Etheric or Material consistency.

46. "We know that the Macrocosm is composed of an infinitude of Circles and Centres, radiating in Spiral and Concentric Systems around the Centre of Centres, which Centre is the Central Microcosm, Jehovah, the Father, Male and Female.

47. "And we know that the Central Microcosm Himself is an infinite system of Centres and Circles radiating from the Centre of the Central Microcosm, or the Brain-Organisation of the Interior Being of Jehovah, which Itself is also a system of Centres and Circles.

48. "The same conception of Centres and Circles characterises the entire constitution of the Macrocosm, from Circle to Circle, from Centre to Centre, there being no part of the Macrocosm that is not governed and constituted after the same manner of Circularity and Centrality.

49. "Now the eternity of Motion is accounted for on this principle of Circularity and Centrality of the Macrocosm. A Circle, we know, is a line that has neither beginning nor ending. All Motion springs from the Centre of the Macrocosm, which has neither beginning nor ending. The Macrocosm being on a perfect plane, hath perfect equilibrium and perfect stability. Consequently Motion, which is the effect of Circularity in equilibrium, is spontaneous and eternal.

50. "But we have now to consider the question: How does Motion create Energy? Energy is the Force of the Universe that energises in the Macrocosm and is the creative, formative, and originative factor in the production and development of all Microcosms, Organisms, Molecules, and Cells. And we have said that Motion creates, or generates, Energy.

51. "Ye know that all Cells, of which the whole Universe, or Macrocosm, is composed, are Dynamic, or *Forcefull*, in their constitution; the analysis of a simple cell

would reveal the existence of an aggregation of still more minute cellular particles, or atoms; these atoms also would, by analysis, be seen to be integrations of still smaller atoms.

52. "The whole Universe is an infinite aggregation of aggregations of atoms, infinitely integrated, infinitely differentiated, and infinitely expanded and infinitely contracted, forming all the Microcosms and all the Bodies that constitute the Macrocosm. And what the Macrocosm is as a whole, so is each Body, Solar, Stellar, Material, and Spiritual, in their several parts, even unto the constitution of the innermost Centre of all Centres—the Central Microcosm, Jehovah, the Father-Mother of all Cells, Microcosms, and Bodies, in the Universe.

53. "We have seen that all the Cells, and original atoms of being, originate from the fecundative Person of one Father and one Mother in one Person, and the Macrocosm, as a whole, is this Offspring in the original generative sense, as being the Central Womb and Matrix of all the Cells that form the Macrocosm.

54. "It is now for us to enquire into the questions: How these Cells are generated? By what means do they issue into the space of the Universe? And what is their nature, form, and destiny?

55. "The dynamic nature of the Primordial Cell is the cause of all Energy, or Force, in the Macrocosm. This energy is created by Motion—eternal and spontaneous Motion. The Cell, in its infinitesimal dimensions, is an aggregation of moving rhythmical vibrative atoms, and this motion, or vibration, is both positive and negative: that is, it consists of both the force of Attraction, or Centripetal Force, and the force of Repulsion, or Centrifugal Force; and the action of these forces, in perfect rhythm and vibratory order, produces Friction and Heat; effects which cause the liberation and distribution of certain active and potent Elements, and this distribution, in Circular or Spiral movements, outward and inward, we call *Magnetism*,

or *Electricity*. It is this that causes Motion, and creates Energy in Matter, and Force.

56. "Magnetic currents are thus generated from all Cells, and in the same manner they are generated from all aggregations and integrations of Cells, in positive and negative forces, of infinite potency.

57. "Magnetism is one form of fecundity, or the trans- fusion of one kind of Elements with other kinds of Elements, and their combination by contact; creating certain new forms of Matter and Force, which reproduce and disseminate their offspring, according to the specific form of each aggregation, in vast clouds of Atomic and Dynamic Cells, or aggregations of atoms, projected in currents of vibratory life, from every centre of aggregation spirally extending into the space beyond, corresponding to and amalgamating with other currents of vibratory force in space, and constituting the vast creative, formative, and originitive substance of Matter and Force, that we call *Ether*; that substance which is impossible of finite analysis, and which is the sub- basis, and contains the constructive Elements of all forms of Etheric, Spiritual, and Material bodies.

58. "And now, Beloved Brethren, I have somewhat to say concerning the Cells of which I have spoken, which constitute those Elements that are the Substance and Basis of Energy. Herein is a Mystery that transcends all finite and mortal sense and knowledge of the constitution of Matter and Force.

59. "The words that I now say unto you can only express a certain definite and abstract statement, a statement that, in the view of natural science or philosophy, would appear only in the light of speculative and transcendental conjecture, and will remain such for so long a time as mankind remains in the plane of material correspondence, and enters not into those higher planes of consciousness in which the human perspective ascends to higher and more spiritual realms of empirical truth.

60. "With the development of the interior faculties of

Soul and Spirit, that which the Mind and Body can treat only as transcendental will become empirical. But, until that time, all that is stated concerning those higher planes that lie beyond the objective cognition of the physical senses must be relegated to the region of transcendental speculation.

61. "And content are we, who correspond to the higher planes, that this be so, content to abide until the nature and mind of man have developed unto the higher dimensions of consciousness, which attainment is as sure, however slow, as the most certain following of cause and effect in any plane.

62. "For us is it to advance into the region of knowledge derivable from our Souls and Spirits, which are in Union with the Soul and Spirit of the Universe; and to forestall the service of the Mind and Body, by cognising and declaring those facts and principles which we have the incontestable certitude will, in due time, be discovered and made known by the longer processes of intellectual and philosophic enquiry.

63. "Our question is: How are the Cells generated, that form the basis and originative substance of the various forms of Matter, organic and inorganic, which constitute the Universe? By what means do they issue into the space of the Universe? And what is their Nature, Form, and Destiny?

64. "I have already told you that these Cells are generated in the Person of Jehovah, who is the All-Parent, and Central Creating Microcosm of the Macrocosm. Jehovah is the Archetypal Microcosm of Microcosms, and every Cell that issues from Him is the Embryonic Replica of Himself.

65. "The Cells of which Jehovah is composed are generated in His Person, and issue from Him in eternal progression. Jehovah is Four-fold, as are all Microcosms, and from each of the Four Natures of Jehovah there are continuously

generated the infinitude of Cells which flow from Him in eternal streams of Living Elements.

66. "These streams of Living Elements—the Elements of Vitality—are the Light-Rays from the Fire of God. They differ in their nature according to the part of His Person from which they emanate.

67. "In the Person of Jehovah the Cells have eternally existed, passing through the successive stages of cellular development in the Being of Jehovah, in like manner as the ova and spermatozoa are generated and developed in a human being, and as the Thought-Aura of the human Brain undergo similar developments.

68. "Jehovah is Male and Female in One Person, even as all Microcosms are male and female in one Person. That is to say, that the Cells of which Jehovah is composed consist of male and female Cells, which eternally fecundate and fructify in His Being. This fecundity is the transfusion of the various Cells which pass into His Being continually with those that are even then circulating in Him. The marriage and fecundation of Cells is perpetually going on; and the offspring of that fecundation is perpetually passing forth from Jehovah in incessant streams, from the Four Natures of His Person.

69. "Now ye must remember ever that, in speaking of these Embryonic Cells, both as in Jehovah and as projected centrifugally from Jehovah, I am speaking of that which is not matter, though it is Substance. These Cells are the Etheric Substance of which Matter is composed, which finally evolve in the form of Matter. They are the archetypal proto-form in which Matter first begins. I am speaking not of anything that is within the range of the finite senses, or is conceivable to the finite mind, until the mind is suffused with the Soul and Spirit.

70. "The Soul only can apprehend the Spirit, and the Spirit only can apprehend the Divine. The mind can only apprehend the Divine when it has transmuted the Body,

and itself, in the Soul, and thus the mind finds in the Soul the interpretation of all Mysteries.

71. "The Cells of Jehovah are Wisdom in diffusion, the Thought-Aura of Him from whom all Thought emanates, who is the Fount and Source of all Thought.

72. "Now Thought is as much Substance as is Matter; but Thought is the purest and most refined form of all Substance. And the Thought of Jehovah transcends all other Thought as the Sun transcends all other light in the Universe.

73. "And the Cells, which are the Original Substance of Matter, Organisms, Microcosms, and all Cosmic Bodies, organic or inorganic, which are eternally in Jehovah, which eternally proceed from Jehovah, and which develop, in a vast succession of degrees of transmutations, transmigrations, and Incarnations, as they slowly ascend the Path of Evolution, *are originally the Thought-Cells of Jehovah.*

74. "The Thought-Cells of Jehovah are the ever-flowing issue of the Mind of Jehovah, in perpetual fecundation of fruitfulness; each Thought-Cell is a Thought of Jehovah escaping, in manifested and created form, from the Brain-Organisation of Jehovah. Each organism, each creature, each individual Microcosm, is the development, in its successive degree, of a Thought of Jehovah. The Microcosm of an Elohe is the perfect realised expression, in substantial consummation, of an original Thought of Jehovah. Each human Soul incarnate is a potential Elohe, and a prospective perfect expression of an original Thought of Jehovah, in the process of realisation.

75. "The Thought of Jehovah, in aggregate, is the *Divine Logos*, the *Word of God*. The *Logos* is the Light which suffuses and clothes the Person of Jehovah. Jehovah is Light; He is All-Thought; and in Him is naught except Light.

76. "The Cells of Jehovah are the Rays of Light projected magnetically from the Person of Jehovah. Ever polarising in the Brain-Organisation, they shoot forth from

Him, eternally, in continuous rays of Thought-Vibrations.

77. "So infinite in number, so rapid in velocity, so minute in size, they are, individually, absolutely beyond the conception and apprehension of human minds or faculties.

78. "Yet, in the slow processes of their development, in the innumerable phases through which they pass, they ultimately attain to proportions and conditions which render them cognisable to finite beings, and, in due time, they reach the stage of Matter, which locks them in the adamantine embrace of material existence. Thence, in course of ages, they emerge in the higher forms of inorganic, and then of organic life, until they reach the human and the Adamic life, consummating finally in the Life of Elohim.

79. "And as each individual Cell, and likewise each individual Organism, or Microcosm, is a Thought of Jehovah, so also is the Macrocosm the Sun-Thought of Jehovah.

80. "Macrocosmically and Microcosmically, the Universe is the Thought, the Mind, the Logos of Jehovah.

81. "The Mind of Jehovah—the Divine Logos—is infinite and eternal. There is no finality in its expression, in its manifold manifestations. The Thought of Jehovah is ever building the Temple of the Macrocosm, framing, fashioning, and perfecting every part of it. Whilst the Temple of the Macrocosm is never completed, its building never will cease; the Great Architect and the Great Artificer are ever working, organising, ordering and finishing the eternal and infinite scheme of the Father, in the building of His most noble Temple of Wisdom—the Macrocosm.

82. "Consider, Beloved Brethren, the greatness of this conception. What is Thought? It is the height, the length, the breadth, and the depth of the Mind of the Infinite Thinker, the unexpressed and the expressed divinings, cogitations and reflections; the creating and the uncreate intuitions and desires, purpose, and will of God, the Infinite Centre of all Thought-Vibrations and Mind-Radiations.

83. "Thought, or the Mind of Jehovah, is the Infinite Temple of the Universe, in its supremely perfect and potential magnitude and grandeur; as that Temple exists, and from eternity existed in His Mind, and as it slowly rears itself up in the Macrocosm, under the wisdom and skill of the Great Hierophants whose offices are allocated in the Divine Hierarchy.

84. "The Thought of Jehovah is the perfect Design of Jehovah, in the most complete detail of its infinite comprehensiveness. It is the originative material of all the parts of each individual Living Stone, destined to be placed in its designated position in the building. It is the cumulative processes of Development, of Evolution, Transmutation and Generation, comprising all the present cognised, and the unknown changes, modifications and developments of the Cells, Organisms and Microcosms in their passage along the Way of Jehovah, to their perfect conditions and constitutions, to fit them for their destined places in the Temple of Jehovah.

85. "No Living Stone is laid in the Temple of the Macrocosm for its permanent station therein, that has not passed through every phase and process of its development, and is not perfect in form, perfect in condition, perfect in structure, perfect in constitution, and perfect in equilibrium and harmony with the Temple.

86. "The Living Stones are Microcosms which originally were eternal particles of the Eternal Father, units in the Infinite Whole of the Person of Jehovah, the Central Microcosm of Microcosms.

87. "They were projected, in Magnetic currents of Etheric Light, as Primal Cells, that constitute Primordial Light, which form the Rays of Jehovah, the Elements of Vitality, radiating in and pervading the expanse of the Solar Circles, the derivative forms of which materialise as Fire (Light and Heat), Air, Earth, and Water—the Four Elements of Microcosms and of the Macrocosm, each Ele-

ment being a combination of an infinitude of finer Etheric Elements that form the Light of Life of all organisms.

88. "No Living Stone is fitted into its pre-designated place in the Temple of the Macrocosm which has not undergone, I say, the whole of its predestined course of shaping, hewing, creation, evolution, and development.

89. "This is the work of the infinite number of Lives, of Transmutations, Transmigrations, and Reincarnations, which each Microcosm must undergo, before it can be a Perfected Living Stone; the rationale and object of Destiny.

90. "A Perfected Living Stone is an Elohe, the Perfect Temple of Jehovah is the whole Congregation of Elohim, whose Hierarchies fill the Heaven of Heavens in their Orders, Offices, Functions and Dignities, and which have their several vocations and authorities over the various Circles, Spheres, Agencies, and Processes of the Macrocosm.

91. "Innumerable are the stages of the growth of a Microcosm from the Original Cell to an Elohe; from the homogeneous and Primal Etheric Divine Particle to the ultimate heterogeneous Microcosm, in its Four-fold Perfections, which constitute an Elohe.

92. "Of that course I have yet to speak to you in detail; and of the evil cause that has temporarily interposed to protract the course, in one of its most momentous stages, of the present races of Earth-Microcosms.

93. "Let me again emphasise that which I have stated. Whosoever a man is now, incarnate on the Earth; be he however fallen and depraved, however vitiated by Devils and Corruption; howsoever this Earth has become depraved, corrupted and defiled, contracted and distorted in its shape, its form, and constitution, and in the shape, the form, and the constitution of the organisms that live in it and upon it; nevertheless every living thing, from the living Earth itself, to the smallest creature that draws sustenance from it, is a Thought of Jehovah, a part of that Whole Mind of Jehovah which compasseth the Universe, and which was generated in the Person of Jehovah.

94. "Remember this, that Sin and Evil do not frustrate the Mind of God. The Mind of God is the Destiny of the Microcosms. The Substance of everything is the Mind of God in various forms of Being, in various degrees of development and growth, and in some particular conditions that have evolved from certain Natural or Cosmic Causes.

95. "Evil and Sin are natural and Cosmic Causes, which causes are themselves natural and cosmic effects of still more antecedent causes. But there are causes and effects that lie behind even these causes, in which Evil and Sin had no part; and these causes and effects underlie, and are bound up with, the later causes and effects in which Evil and Sin had their parts. And these antecedent causes and effects date back to the Eternal First Cause, the Being and Central Person of the Father of All.

96. "Therefore the ephemeral and temporary supervention of Evil and Sin can no more destroy or frustrate the working of these antecedent causes and effects, than can disease destroy the individuality of its victim. And these antecedent causes and effects so far outweigh the causes and effects which have intruded, which we call Evil and Sin, that no weight of Evil and Sin can turn the balance to the utter annihilation of anything that has its first Inceptions and Beginnings in God, and that was built up from an infinite combination of causes and effects that extend back in *Æons* of time, exceeding in *Æons* the number of minutes occupied in the period in which Sin and Evil have supervened.

97. "Sin and Evil—stupendous and momentous as are their terrible effects upon the Microcosms affected by them—are yet but a transitory episode in the career of those Microcosms, and will have no eventual consequence upon the Microcosms, other than the terrible pain and suffering superadded, and the (to human estimates) interminable lengthening-out of their periods of development; which, in so many cases, will mean as many *Æons* more as have already been swallowed up in their past evolution. For,

as I have already reminded you, many Souls, both of this generation, and the Demons of the Astral Zone, will suffer Dissolution, and will require to re-begin their development from their earliest beginning, and will be saved, yet so as by Fire.

98. "Let this be thoroughly understood by you, Beloved Brethren, that Sin and Evil cannot ultimately frustrate the counsels and purposes of Jehovah, or throw into any sort of confusion the mechanism and order of the Macrocosm. All that ever came from the Father will eventually return to the Father, every Cell of Substance that began individual existence and life in the Bosom of the Father, that was generated in the Maternal Womb of the Father, and passeth forth, a Cosmic Atom, into the Macrocosm, to fulfil its eternal Destiny, will fulfil that Destiny for which it was created, and will ultimately become an Elohe, a Living Stone in the Supernal Temple of the Almighty, a perfected Part of the Macrocosmic Whole.

99. "Though for the deliverance of the Earth from its Curse—the Curse of Disobedience, which fell upon it in the last Adamic Age—many Sons of God have perished, and will perish, from the Earth, by persecution, by torture, and by death; though the Enemy seemeth to triumph, and to have worked the final destruction of the Earth; the end will only result in the triumph of God, in the ultimate victory of the *GOD that lieth at the bottom, and in the centre of Evil*.

100. "And every Age is bringing that end nearer, and ye, my Brethren, who have chosen the Path of the Cross and Serpent, shall have your share and privilege in hastening that end, though ye shall die the death, and, in your life, and in your death, ye shall not see the end. As the Prophets who were before you, who lived and died in hope, suffered for the Cross and Serpent, and perished for their testimony, so shall ye suffer and die, in the testimony of the truth of the Wisdom that I teach you, even also as ye shall see me die.

101. "Jehovah, I have shewn you, is the First Cause of Being, the Central Microcosm of Microcosms, the Father-Mother of Cells, Organisms, and Microcosms, which form the Basic, Formative, Creative and Sustaining Substance of the Universe.

102. "The original form in which the Etheric Divine Substance emanates from the Person of Jehovah is in Cells, which is the form of that substance both* in its original existence eternally in the Person of Jehovah, and in each successive development of its constitution.

103. "All that Is, is cellular, and nothing exists but is constituted in cellular form. The Perfected Elohe is a supreme aggregation of Cells in a complex heterogeneous system of integrated, differentiated, and segregated congeries of Cells, all moving Spirally from their several Centres, exhaling and receiving Cells, in and from their Divine Persons. -

104. "Jehovah is the Supreme and Central Elohe, the Creative Microcosm, from whom all the Cells, in all cosmic aggregations, originally came.

105. "The Cells that form the Being of Jehovah appear, in His Being, as Primordial and Suffused Light. Jehovah's Person is invisible, except as Transcendent Light, Light that surpasseth all visibility, Light unapproachable and Infinitely Glorious, which only Elohim can behold and steadfastly gaze upon.

106. "They are generated eternally in Jehovah, Male and Female, and, passing through innumerable cellular transmutations and modifications, as they pass from the Brain-Organisation, in fluidic flow, into each and every part of His Being, in each of His Four Natures, they attain, in each part, the characteristic and substantial form, embryonically, of each part.

107. "So that, when the time cometh for them to be projected into the Etheric Atmosphere outlying the Person of Jehovah, and to begin their separate organic and Cosmic

Existence, they are, in Embryo, the Perfect Monad, the complete Microcosm.

108. "A Cell from the Person of Jehovah is One, a Homogeneous and Perfect Monad, containing, in perfect suffusion and equilibrium of Substance, all the parts, sections, and organs of the Four Natures of a Microcosm in One Entity.

109. "Centralised, in the first instance, in the Brain-Organisation of the SPIRIT OF JEHOVAH, the Cell circulates in the Spirit, and develops the various parts and organs of the Spirit, all the functioning faculties of which it derives in embryonic form. In each part of the Spirit, of which there are Twelve, to which the Twelve Angles of the Sun and the Twelve Signs of the Zodiac correspond, the Cell circulates from the Centre of that part, each part itself being subdivided into Centres and Circles in the Square of Twelve, in each of which central system the Cell passes, in continuous revolution and rotation.

110. "The same course is followed next in the SOUL OF JEHOVAH, in which it partakes and draws to itself the elements and characteristics of the Soul-Organs and functioning faculties.

111. "Likewise it entereth the MIND OF JEHOVAH, with a like course of development, and modification, in embryo. And Finally it entereth the BODY OF JEHOVAH, with the same processes and courses of Development.

112. "Thus, after Æons of Æons of Interior Development and creation, in the Being of Jehovah, continuously being born, and re-born, according to the form of birth and re-birth obtaining in Cell-Generation, by constant Transmutations, Solutions, Dissolutions and Transfusions; the Embryonic Microcosm is projected from the Being of Jehovah, Father-Mother, leaveth the Bosom of the Father, and, in a shaft of Etheric Light, pierceth the surrounding Etheric Zone of Jehovah, the EXTERIOR Being of the Father; then to pass through its further processes of devel-

opment and organisation, in the Tri-Une Being of Jehovah in the midst of the Throne.

113. "You see, therefore, that the Microcosm, in its original Cell-form, as it entereth the Macrocosm, and commenceth its correlation with the Universe—the innumerable Cycles of Transmutations which it must undergo, in order to find organic and cosmic Personality in the Perfect State of Elohim—emerges from the unseen and common life of Cellular Being, in the Divine Being, a perfect Microcosm in latent embryonic conditions, an *exact Replicat of Jehovah*, made, formed, designed, and fashioned in the precise image and likeness of Jehovah.

114. "No part of Jehovah, no organ, faculty, or section of the Supreme Father-Mother of the Macrocosm is missing in the organic Cell of Etheric Primal Light that emerges from Jehovah, and that is the First Appearance of the Microcosm in the arena of Development, in the expansive Circles of the Universe.

115. "*The Microcosmic Cell is Elohe from the Beginning, embryonically, latently, and potentially, the Microcosmic Cell is Elohe in the End, actually, organically, constitutionally*, when it returns finally to the Bosom of the Father, and is re-born, for the last time, in the Family of Jehovah, a Perfect Elohe, a Son of Jehovah.

116. "Of its further Transmutations, Solutions, Dissolutions, Transfusions, and Re-formations, I shall speak anon. In my next Discourse I shall speak of the First of these, as it takes place immediately it leaveth the Being of the Father, and entereth the Being of the Son, represented in the Vision I have related to you, in the form of the Lamb as it had been slain, in the midst of the Throne. Ye shall thus learn of that Great Mystery of the Son of Jehovah, the CHRIST OF CHRISTS, the One Mediator between God and the Macrocosm; and the *Mystery of the At-One-ment*, which follows as a necessary Law in the dissolution of Substance, and the Fixation of the Dissolved; the Descent

of Spirit (latent) into Matter, and the Ascent of Matter into Spirit (organic and functional).

117. "I have now shewn you, as far as human language will permit of the exposition of the Language-less Wisdom—the *Logos* that surpasseth Expression—the history of yourselves and of all Microcosms, in the Beginning of the Beginnings; emerging from Jehovah, the Father-Mother, in the impalpable, imponderable, and wholly Etheric form of *Latent Light*; the Primordial Fire of Jehovah, in its first Radiation and Diffusion.

118. "My next Discourse will shew this same Primordial Fire in its first forms of manifestation and organic shaping, before it entereth the Macrocosmic Circles and participateth in the Spiral Course of Descent and Ascent unto the apex of the Triangle which is at once the Starting-Point and the Goal of Being.

119. "Starting from the One Line Descendant, traversing the horizontal Base, and proceeding along the other Line, Ascendant, the Microcosm describeth the Four-fold Circles, and establisheth an unbroken and eternal correlation and solidarity with Jehovah the Centre of Centres, and with the Macrocosm, the Circle of Circles."

120. These words spake Jesus unto His Disciples, and ended His Discourse on the Law of Centrality, the Basis of Life and Generation in Jehovah, the Father-Mother of the Macrocosm.



CHAPTER VIII.

THE MYSTERY OF THE TRI-UNE GODHEAD.

PART III.—THE MYSTERY OF THE LOGOS, OR THE PRIMORDIAL LIGHT.

1. "Beloved Brethren, in my last Discourse I elucidated the Mystery of the Tri-Une Godhead, in its Central aspect, the Person and Nature of the Father, the Central, All-Creative Microcosm of the Macrocosm—Jehovah, God Almighty.

2. "I shewed to you the Person of Jehovah, clothed in Ineffable Light, the Radiation of which filleth the Macrocosm with the Eternal Basic Substance of Matter and Force, the Basis of all Life, Being and Form, throughout the Circles of the Universe, in all their manifold forms and grades of development.

3. "He is the Central Sovereign Archetypal Figure that sitteth upon the Throne of the Heaven of Heavens, from whom emanate all the Microcosms that exist in the Universe.

4. "Now hearken, Beloved Brethren, for I have a great Mystery to deliver unto you, the nature of which surpasseth all human knowledge and all human understanding. Put away from you all the finite ideas that ye have formed in your minds, all the understanding and misunderstanding that have been implanted in you through ignorance and illusion; enrobe your minds in the pure garments of the Divine Wisdom that I have shewn unto you; for upon the basis of that Wisdom only can ye upraise the Temple of Truth, upon the Foundation of the Divine Knowledge which I have laid, and will lay—even the Mind and Logos of Jehovah-Elohim.

5. "Ye know that I have so far described unto you the Person and Nature of Jehovah, the Centre of the Macro-

cosm, who sitteth clothed in Light, upon the Great Crystal Throne of the Universe, in the Supreme and Sacred Temple of the Sun of Suns, that eternally moveth in the midst of the vast and glorious Zone of Light, the Celestial Abode of the Eternal Father-Mother, the Crystal Metropolis of the Kingdom of Heaven.

6. "Think not that such a description as I have given unto you is only figurative or visional. It is, in very truth, such as I have told you. The Sun of Suns is the Seat of the Universal Empire of Jehovah; the Central Orb; the Abode of Jehovah, and of the Great Hierophants of the Universe, and their Supernal Hierarchies, who rule over the Universe in their several Stations, Authorities, Dignities, and Offices.

7. "The Temple of the Sun, the Archetypal Temple of Temples, (whose structural counterparts are multiplied in all Spheres and Circles of the Universe), stands, in glorious fashion, in the midst of the Central Orb; and the Vision ye have heard from Me, is the true and literal description (so far as the limitations of language can avail to describe that which surpasseth the power of language) of that most Magnificent Temple.

8. "When ye lift up your eyes to the Sun in meridian, your physical optics suffer blindness in beholding its radiance. Yet that orb of magnificence, of powerful effulgence, is not the Sun of Suns, nor is its light comparable to the Light of Lights that proceedeth from the Sun of Suns.

9. "The Sun which ye behold is the reflected incandescence of the polarised Etheric Light-Rays, ignited in the course of their pilgrimage from the Sun of Suns to the attraction of the Zodiacal bodies. The Light that ye see concentrated in yon glorious Orb, is the zone of burning gases, generated by the friction caused by the velocity of the Spiral Motion of the infinitude of atomic Etheric Cells which pass from the Sun of Suns by eternal rotary movement in perpetual motion.

10. "The Light that ye see is the expanded form of gaseous matter to which the Cells of Primordial Light, the Embryos of all Microcosms, are reduced, after that they have entered the Zodiac and assimilated with the Cells and Microcosms already existing and developing in cosmic and individuated conditions, in the vast aggregation of polarising Bodies in the Macrocosm.

11. "These Cells already existing in the Macrocosm are not such as they were when they first emanated from the Being of Jehovah. Many transmutations of their nature have taken place before they appeared in the form of Incandescent Light, projecting forth Heat and Luminance into the Circles of the Universe, and are made capable of assimilation and absorption in the Stellar and Solar Bodies, and in the various Microcosmic organisms that inhabit those bodies.

12. "The Mysteries that I am now revealing unto you deal with these Cells, of Etheric Cellular Embryos of the Microcosms, which appear visibly to your eyes and senses in the forms of Light-Rays and of Etheric and Chemical Gases and Elements, composing Ether and Force, many of which are now known to chemistry but of which the larger number are still undiscovered; at a period of their cosmic development long anterior to the time when they became visible in incandescent Light-Rays.

13. "The purest and most immaterial form of Light is, to human perception, absolutely colourless, impalpable, intangible, and invisible.

14. "Their existence is infinitely beyond the perceptivity of the human senses.

15. "Only can Primordial Light be perceived by the finest and latest developed organs of Spirit.

16. "Only can a Master—a Perfected Microcosm—see Primordial Light, and perceive, with his Spirit-Senses, the infinite and supernal variations of voices, colours, fragrance, form, and appearance, of those infinitely exquisite Entities

which constitute the Substance of the Celestial Atmosphere, and the Basic Elements of Life.

17. "Yet I tell you that these Cells of Primordial Light possess powers and energy, in latency, in degrees of potency exceeding by million times the Forces which exist in the most potent of all material dynamic agencies. And, were the knowledge of the potencies that exist in many of our commonest material gases, and chemical compounds (such as are already known to Science, as well as those that have not yet been discovered)—were, I say, such knowledge in the hands of mankind, *perils, to the very existence of the race, would be entailed, such that, can ye wonder that the Mysteries which the Ancient Wisdom safeguards cannot be indiscriminately divulged to mankind generally?*

18. "Yea, verily, I say unto you, that if the Mysteries of the Square and Circle, and of the Cross and Serpent—the Greater and the Lesser Mysteries respectively—were spread broadcast throughout the world, and if all mankind were permitted to follow the Principles of Spiritual Development inculcated in these Mysteries, and to inconsiderately and inquisitively partake of the Tree of Life, that maketh men to become Gods, then would be let loose upon this earth such Dynamic and Spiritual Forces as would speedily convert the earth into Gehenna. The Earth and all its Microcosms would, in the twinkling of an eye, be consumed with fervent heat—good and bad alike—and dissolution would instantly overtake all Souls, in Purgatory, in the Lower Paraisaical Spheres, in Sheol, as well as those existing in and upon the Earth. Untimely and swift destruction would befall every Sphere, and every abode of Spirits, discarnate and incarnate, within the zone of the Earth-Attraction, through the effects of mighty igneous cataclysms, and terrific catastrophes, set on foot by the unscrupulous passions of Demons and Men, bent only on destruction.

19. "Yea, Beloved Brethren, there are Forces in this Earth, and Astral Zone, that lie in wait to seize upon every chance of wreaking an infernal vengeance upon the Sacred

Hierarchies of Jehovah; who, if such a chance were given them, would hurl the whole world and Astral Zone into Æonial Dissolution. But concerning these matters I shall have to speak further and more explicitly when dealing with the Lesser Mysteries of the Cross and Serpent.

20. "I speak now particularly concerning the Cells of Primordial Light, issuing from the Person of Jehovah, the Father-Mother of the Macrocosm. And I have said that these Cells are infinitely beyond the perceptivity of the human senses, as of the senses of any Spirits other than those who, having undergone the Twelve Labours of the Cross, and having passed through the Six Gates of the Serpent, have redeemed their Souls from sin and degeneracy, have slain the Serpent of Corruption, and have become identified with the true and pure Serpent of Wisdom, the Seraph of Light, whose coiling form illumines the Path that leadeth unto the Highest Heavens, the Sun of Suns.

21. "Only when a Spirit attaineth to the Sixth Degree of the Serpent, and is qualified for Initiation into the Greater Mysteries of the Celestial Order of the Square and Circle, is he capacitated to pierce the Darkness and to survey for himself the whole glory of the Macrocosm, in its eternal, interior, and exterior relations and conditions, even to the Centre and Source of its manifold Life and Being.

22. "Only when such conditions have been attained, can a Microcosm be permitted to penetrate the Veil of Mystery which hideth the extremely subtle and most potent Forces of the Cosmos from undeveloped and unperfected Beings.

23. "Therefore I say unto you, that the Elements of Vitality, the Cellular Entities which come forth into the Inner Circles of the Celestial Zone,—the first Cells of Etheric and Primordial Light—hold Powers of latent force and potency which, in their exercise and operation, have power to bring infinite catastrophe upon any portion of the Universe in which these Forces have been discovered, and profanely set in motion. And these supernal concentrations of initial and undiluted Force, which repose in the

infinitesimal atomic particles of the Etheric Cells of Primordial Light, constitute, in transmuted states of vast diffusion and etheric expansion, the Basis of all the innumerable Forces and Elements, both which are known in the Science of this world, and those which are yet largely to be discovered by Science in the future ages.

24. "They are those Forces and Elements—simple and compound—which the Masters of the Divine Wisdom know, and so rigorously conceal and conserve, knowing well the incalculable peril that such knowledge would place in the hands of foolish and deluded men, ignorantly duped by the unscrupulous and vampire malice and wickedness of the Astral Demons—the unseen and unsuspected Rulers of this world, the Princes of the Power of the Atmospheric, or Astral Zone.

25. "These Astral Spirits are wise in the cult of the Divine Wisdom, being discarnate Souls of Adamic offspring, many of whom are versed in the Mysteries to a high degree.

26. "Their greatest purpose is to encourage the Initiation of the unwise and untaught of this world into these Mysteries, and their seduction into Occult Sorceries, Necromancy, Magic, Witchcraft, and Devil-dealing, that they may secure for themselves skilled agents on the earth, without which they cannot operate in the hidden skill which they possess. And so do they devise to work to infernal mischief and destruction upon this unhappy Planet, to accomplish its extinction by Fire, and the Dissolution, with themselves, of all Beings still enmeshed in the Darkness and Illusion, that have fallen upon it, from the time of the Fall, all Souls not redeemed by the Cross and Serpent, and thereby immune from destruction and Demoniac influences.

27. "The Cells of Primordial Light from the Father, by reason of their antecedent course of plasmic development, and gradual generation and assimilation, in the Being of Jehovah, Father-Mother, are, when they pass forth from

His Person, perfect embryonic Replicas of the Being of the Father, even to the minutest detail. They contain, Etherically and Embryonically, the precise form of each structural form, part, section, and organ contained in the Four-fold Constitution of the Father.

28. "Thus each section, part, organ, and Structural Form of the Cell, from its first entry into the cosmic system of Creation in the Macrocosm, forms itself into a Centre of Motion, and therefore of Attraction and Repulsion, within itself, establishing the Basis and Nucleus of the perfect part, which evolves in its progress through the evolutionary System of Creation in the Macrocosm.

29. "The Cell may therefore be denominated the Shade, or Etheric Nebula, of the Microcosm, being the Microcosm in Embryo, the Microcosm *in Spiritu*, the Microcosm *in posse*. Each part of the Cell gradually integrates, generates and materialises, in perfect order and harmony with the whole Microcosm, as it slowly passeth through each phase and degree of the evolution and development of its individuated existence, during its long Spiral passage through the Zodiac, and in its innumerable Cycles of existence in, and correlations with, the Planetary Spheres, and with the Organisms that exist upon the Spheres.

30. "And therefore ye will see that, as is the Macrocosm, such are the Microcosms of which the Macrocosm is composed; and as are the Microcosms, such are the individual Cells of which the Microcosms are composed; and as are the Cells, such also is the Central Microcosm, Jehovah, the Father Almighty, of which Cells He is composed.

31. "All are Perfect Replicas one of another, Jehovah, the Central Microcosm, being the Original and Archetypal Form of all Microcosms, of all Cells, and of the Macrocosm.

32. "Now we know that all Forces and all forms of Substance, from the Etheric to the Material, come from the Father, as being the products of correlations, affinities and oppositions of these several forms of Substance, in their innumerable cosmic relations and conditions; and therefore

these various forms of Substance, in correlation and contact, are not only Replicas or Counterparts of Jehovah, in Substance, form, appearance, nature, and constitution, but also in Energy and Dynamic Force.

33. "And the nearer that we arrive at the Person of Jehovah, in our Spiritual and Organic Development, and come into touch and vision with the Etheric Cells of Primordial Light, which compose the Atmosphere of the Inter-Celestial, or Central Zone of Heaven, the more we know and have the secret of the exercise of those omnipotent Forces and Potencies contained in the Cellular Elements of the Divine Person. We become Gods, not only knowing the Absolute of Good and Evil, but possessing the Power to exercise the Absolute of Good and Evil.

34. "By this statement it also follows that the Absolute Power and Wisdom of Jehovah is possible of being seized, possessed, and applied to uses and purposes that are evil, as well as to those that are good. The Power and Wisdom of Jehovah is, so to speak, *public property*, provided the Microcosms attain to the conditions in which they may possess the knowledge necessary for their acquisition and use.

35. "These conditions are inculcated in the Greater Mysteries, and the Lesser Mysteries are they which inculcate the manner in which the Greater Mysteries may be attained by mortal men in this Generation, or of this Race of Mankind.

36. "But it is possible (except for the very careful safeguarding of these Mysteries in the hands of the Elect, the Church of Jehovah, the Wise Men), for evil men, deceived Souls, possessed of Demons and Wicked Spirits, to qualify themselves in the Lesser Mysteries for the attainment of the conditions inculcated in the Greater Mysteries.

37. "Since the time of the Fall, through the whole path of history, the attempt has been persistently made, but continuously thwarted, to possess the Mysteries, and to graduate Souls in their attainment; and thus to put under the power

of the Astral Demons an host of living men and women, capable of co-operating in the exercise of those subtle Forces of the Universe which can only safely be committed unto the true and wise followers of the Cross and Serpent.

38. "And if the world is once seduced by the Demons into the belief that the false Baal-Worship and Cult is the true following of the Cross and Serpent, and if Mankind once, *en masse*, throws itself into the arms of those seducing Spirits, or Demons, in possession of men's Souls, and commits the fatal error of submitting itself to the dominion and control of deceiving and seducing Spirits, through the many plausible and deceitful seductions and subtle forms of Magic, of Trance-Mediumship, of Demoniac possession and Inspiration, unless Higher Forces are exerted, and prevail, to thwart the designs of the Evil Ones; the swift and eternal end of the Earth and its inhabitants will ensue. Catastrophes will occur such as will exceed in awfulness the first evils which befell our antediluvian progenitors, and of like nature as happened unto the cities of Sodom and Gomorrah, which events took place in but confined parts of the globe.

39. "But if such an eventuality occurred in these days, or in the days to come, the extent of the area of the catastrophe would be most widely increased, and would eventually swallow up the whole Earth (for none realise how close are the affinities which correlate the Earth with Mankind, be Mankind dominated by the Divine or by the Demoniac Aura), and would cause the untimely and terrible end of the Planet, and of the unhappy Microcosms and Cells which form and inhabit it; which would, by the action of the released fires of the Earth's interior, disintegrate and nebulize them, and thereby cause the total extinction of the individuated Organisms.

40. "I say this to you at the present moment, Beloved Brethren, anticipating the word that I shall anon declare unto you, that ye may perceive and know the greater significance of the truth I am now inculcating. For I have told you

what is the Nature and what is the infinite Potency of each separate Cell of Primordial Light, as it emerges in cosmic form from the Person of Jehovah, charged with the Dynamic and Omnipotent Forces and Elements of the Nature of Jehovah, in their initial, concentrated, undiluted, and unmodified form.

41. "Understand, then, that these same Forces and Elements pervade the Universe, in diffused and transmuted conditions, and though by the time they reach the Planet in which we exist, they are reduced to safe and salutary proportions of power and effect, yet, by the exercise of certain subtle and secret gifts, attainable by those who set themselves sedulously to their attainment, those Laws of Nature, as they are cognised by Mankind in their limited knowledge of the Higher Laws of the Universe, may be superseded by the Laws of the Greater World, outside the zone of human cognisance, and trenching upon the still Higher Laws of the Universe, embraced and hidden in the Greater Mysteries; and their interposition would bring about, in unscrupulous or malicious hands, the direst and most complete perdition. Whilst, on the other hand, if possessed and wisely exercised by the faithful and wise Adepts and Masters of the Cross and Serpent, they would bring infinite blessing upon the Earth.

42. "What is Matter? What is Force? What is the Substance of which all material objects and beings consist? What is Mind? What is Body? What is Soul? What is Spirit? What is Thought? What are the Elements of Matter and Force? What are all Vegetal and Animal Organisms? What is Water? What is Air? What is Earth? What is Fire? Of what does everything that Is, consist?

43. "Know ye that all these things consist of *One Basic Element, or Substance*, divided and subdivided, integrated and disintegrated, contracted and expanded, fused and diffused, transfused and transmuted, in infinite variations of correlation, solution, and combination.

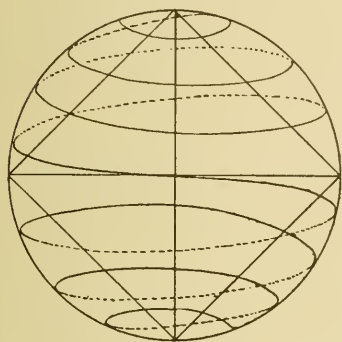
44. "These variations of correlation, solution and combination, are brought about in infinite complications of contact of the atoms, particles, cells, and molecules, as they pass through relation after relation with one another, in the infinitude of circles through which they descend the Macrocosmic line of Evolution, and, traversing the base of the Triangle of Existence, ascend the line of Involution, unto the Apex of the Divine, or Elohistic Perfection.

45. "And thus ye will see that, when the Microcosmic Cell first emerges into the Macrocosmic Circles, it exists as a perfect and compacted Cell, a complete Microcosm *in Etheric Embryo*, unseparated as to its embryonic particles; Male and Female in one Embryo; One in constitutional Solidarity.

46. "It is a *Fixed Entity*, each particle of its being unmaterialised, undefined, and unsubstantiated, except as being the Proto-plastic Substance of the first formed Etheric Proto-plasm. For Protoplasm is the original form of all organisms, in each stage of embryonic existence; the Protoplasm of the Etheric organism differing in substance from Terrene Protoplasm in proportion to the difference in the substance of its Etheric compounds as compared with that of Terrene Matter.

47. "The purpose of the *Æonial Periods of Development*, and the Cell's passage through the Macrocosmic Triangle of Evolutional and Involutional Existence, is the gradual differentiation and disintegration of the Microcosmic Cell, and the separate growth and development of each particle, atom, molecule, part, section, and organ of the Four Natures of the Microcosm, in Equilibrium; so that when the Involutional course is reached, the Re-integration and Fixation of the disintegrated and volatilised particles may be accomplished, in the fulness of the *Æons*; and the Microcosm returns unto the Centre of the Macrocosm, a perfect Microcosm, perfect in each Nature, and perfect in all parts of each Nature.

48. "Thus in the history of a Microcosm, a perfect Circle is described, in Spiral progress. Take a Circle, and describe a Square within the Circle, and draw a Spiral from the point at the centre of the East, enlarging in equal



proportions from the Eastern point to the North and South, and then decreasing in like proportions from the North and South to the point at the Centre of the West; then reversing and returning to the Eastern point; and ye have the Figure of Microcosmic Evolution and Involution, thus:

49. "It is the Square and Circle, the Macrocosm traversed by the Microcosm, containing the Double Triangle in the form of the Perfect Square, and representing the Path of the Square and Circle, Descendant and Ascendant, Evolutional and Involutional; from the Eastern Pole of the Divine Birth, to the Western Pole of the Human Perfection, and from the Western Pole back to the Eastern Pole of the *Divine Perfection*.

50. "Therefore ye will perceive that all Substance, in every one of its myriad forms of living Matter, *is the transmuted state of the Etheric Cells of Primordial Light*, in one or other of the innumerable conditions of development, of disintegration, and of differentiation; and each of these forms of Matter, each integration of Cells, each aggregation of Molecular Centres and Circles, forming a particular species of organic or inorganic Being, whether in Gaseous, Vaporised, or Material substance; or whether Physical, Mental, Psychical, or Spiritual;—each form, I say, represents a part, or an aggregation of parts of the Perfect Embryonic Microcosm that originally emerged from the Person of Jehovah; and each containeth Powers and Elements of

potency in proportion to its relations and conditions of development.

51. "But if the parts, in cosmic or material states, are full of latent Force and Energy, of vast destructive or beneficial potentiality, for evil or for good, how much greater is the Potency of Force and Energy contained in the *Whole*, of which these parts are subdivisions; viz., the Original and Etheric Primordial Light-Cells, the Thought-Cells of the Mind of Jehovah.

52. "And if one Primordial Light-Cell is one Whole, and the Celestial Zone is filled with the ever-flowing streams of Primordial Light-Cells, or Embryonic Wholes, from the Person of Jehovah, then how infinitely potent is that Element of Vitality of Being, of Force and Matter, which I have described unto you as the *One Basic Element, or Substance, of which everything in Heaven and Earth consists*; which Substance, or Element, is the aggregation of all the Wholes, in embryo, destined to pass through the Circles of Creative Existences, unto the perfect Cosmic Wholes, the Monads, or perfect Microcosms of Elohim.

53. "Now I have said that each form of living Matter is a part, or an aggregation of parts, of the Whole Microcosm, first as it was, in Embryo, at the Beginning of its cosmic Existence in the Etheric Cell of Primordial Light, and secondly, as it will become, in its perfect state, the Monad, or perfect Microcosm of Elohim.

54. "And therefore the business of Creation, of the vast succession of creative Cycles represented by the Spiral Path of the Square and Circle is, First, descending the Path of Creative Existence, to disintegrate and diffuse the parts of each whole, for their separate and individual correlation with the Macrocosmic Elements and Bodies, and their gradual transmutations of form, until they reach the perfect state, in equilibrium with the other parts; and Secondly, to re-integrate and re-unite, in all their co-ordinate parts, by successive Steps of Involution, ascending the Path of Creative Existences, until, in the Adamic Manhood,

all the parts are restored to solidarity, to equilibrated co-ordination and union, in the one Cosmic and Monadic Body of Adam.

55. "Then remains but one Cycle of Incarnations, for the perfect adjustment of all the perfected parts to one another, and for the perfect adaptation of the parts to one another, and of the whole to the external environment of the Earth and of the Spiritual and Celestial Planes, which Cycle of Incarnations being accomplished, the Microcosms are perfect, and qualified to enter the Gate of the Seventh Heaven, the Bosom of the Father-Mother, in the Most High Order of Elohim.

56. "Therefore as, when the Etheric Cell of Primordial Light issueth from the Person of Jehovah, it is a perfect Embryonic Whole, a *Fixed Entity*, embryonically complete and undivided; so after it hath passed through the entire succession of existences, transmutations, and disintegrations, slowly volatilising in the course of its career of Evolution, and then slowly re-integrating and fixing, by constant accretion, the divided parts of the whole, by the processes of creation in the Zodiac of the Macrocosm; the same Cell, now developed unto the perfect Microcosm, returneth finally unto the Bosom of the Father, *again a Fixed Entity*, a Monad, as it was in the beginning; no longer embryonic, but cosmically and organically perfect; a Son of Jehovah.

57. "The process of Creation, in a word, is the passage of the Microcosm from the state of the Fixed Entity *in Embryo*, as it is constituted in the embryonic likeness and image of Jehovah, the Father-Mother, into the various stages and degrees of transmutation, or volatilisation, in which the Embryonic Whole is separated in all its parts, in the vast Laboratory of the Zodiac; and finally commences the Return Ascent from the volatilised state, to the fixed state, to which it ultimately arrives in the degree of the Sons of Jehovah, the Perfect Monad of Elohim.

58. "This, in a word, is the whole process of Develop-

ment through which the Primordial Cell of Light passeth in its progress through the Macrocosm, or the Zodiac, traversing the Seven Circles of the Zodiac twice, first on the line of the Descendant, and then on the line of the Ascendant, describing the Double Triangle in the Circle, or the Square and Circle, in Spiral Revolutions of Circles from East to West.

59. "In the course of your Instructions ye will learn in fuller detail, Beloved Brethren, the truth that revealeth unto you the course of Progress undergone by the Microcosm during this long *Æonial* succession of Transmutation and Development, which ye yourselves, in company with all your Brethren in the world, are undergoing, from the time that ye came forth in individuated existence from the Person of Jehovah. But this matter ye will learn, not from the lips of Human Teachers; it will all be revealed unto you by the Spirit of Truth that is in you, waiting for its deliverance from the flesh in the Redemption of the Soul, which, in the Cross and Serpent, ye are now achieving.

60. "But let us now return to the direct consideration of the first development and generation of the Microcosmic Embryo, as it emergeth from the Being of Jehovah.

61. "Ye know that I have already said that Jehovah, as are all Microcosms—Jehovah being the Central Archetypal Microcosm of the Macrocosm—is a Dual Being, Body and Soul, Male and Female. Now this Duality of the Microcosmic Sexhood exists not only in the Microcosmic Whole, but also in all the Parts of the Microcosm, down to the constitution of the particles and atoms composing an Embryonic Cell of Primordial Light.

62. "The Being of Jehovah, the Proto-type of all Microcosms, is Four-fold, consisting of Four whole and perfect Natures, centrically constituted in indissoluble solidarity and union. The First, and Central Nature, is the Spirit-Nature of Jehovah, the Prototype of the Spirit-Nature that co-exists in all Microcosms from the beginning. Within the Spirit-Nature is the Spirit of Jehovah, perfect in its Infi-

nite Constitution, the Nucleus of the whole and perfect Spirit-Nature of Jehovah, the Prototype of all Microcosms. Rightly speaking, therefore, the Spirit of Jehovah is the First Nature, and the Second is that which I have denominated the Spirit Nature; the latter being as the Nucleolus of the former, which is as the Nucleus.

63. "The Third Nature of Jehovah is the Soul-Nature of Jehovah, the Prototype of the Soul Nature that co-exists in all Microcosms from the beginning. The Soul-Nature functions in the Microcosm as the Spirit-Nature, which functions as the Nucleus.

64. "The Fourth Nature is the Spiritual Body which ensheaths the Nucleus and Nucleolus of the Spirit and Soul-Natures of Jehovah, and is the Prototype of what, on the Earth, we denominate the Astral Body.

65. "The Fifth Nature is the Mind-Nature of Jehovah, the Prototype of the Mind-Nature of the Microcosm, the seat of the Intelligence and Consciousness of the Microcosm, by which all the presentations of the Soul-Nature are received and transmitted, in Intuitional and Inspirational phenomena and perceptions.

66. "The Sixth Nature is the Body-Nature of Jehovah, the Prototype of the Body-Nature of the Microcosm, the seat of the Sensibilities, Energies, and Activities, by which all the presentation of the Mind-Nature are received and transmitted, in Intellectual and Manifested physical phenomena, perceptions and sensations.

67. "The Seventh Nature is the Substantial Body, or Physical Organisation of the Exterior Being of Jehovah, that ensheaths the Four Natures, and functions as the Instrument of Perception, Realisation, Actualisation, and Energy, in the Outer World of Being, and is the Prototype of the Material Body of all Microcosms.

68. "Thus the Being of Jehovah is One Being, Four Natures, and Two Bodies; even as a Circle is One Body, Four Right-Angles, and Two Half-Circles, joined together in One Centre.

69. "Now as the whole and perfect Microcosm of Jehovah, the Archetypal Microcosm, is constituted, so are all the parts of the perfect Microcosm of Jehovah; and so are all the Cells which nucleate and segregate in the various aggregations that constitute each part; and so are all the particles, or atoms, that form each cell constituting each part of the perfect Microcosm.

70. "All are Typal Forms of one another, being of the precise likeness and image of one another, as all are the likeness and image of the whole, and as the whole is the Prototype, in likeness and image, of each part, cell, and atom.

71. "But not only is the Being of Jehovah, the Archetypal Microcosm, thus divided into Four Natures, Seven Structural Entities, in One; and Two Structural Natures, as I have specified; but also, each of the Seven Structural Entities is likewise divided into Twelve Sections or Parts, and the Two Structural Natures, the Body and the Soul, likewise are Twelve-fold, according to their Sections or Parts.

72. "And these Twelve Sections, or Parts, answer, in the Macrocosm, unto the Twelve Signs of the Zodiac and the Twelve Angles of the Sun of Suns; and they have their counterparts in all Microcosms, which are divisible (in each of their Seven Structural Natures, as well as in their Two Structural Entities) into Twelve Sections or Parts.

73. "And these Twelve Sections, or Parts, belonging unto the Two Structural Entities, have intrinsic relations and affinities unto the Twelve Signs of the Zodiac, unto the Twelve Angles of the Sun of Suns, and unto the Twelve Sections or Parts of Jehovah, the Archetypal and Central Microcosm.

74. "For the Being of Jehovah is the Prototype of the Being of the Sun of Suns, of the Macrocosm, of all the Bodies of the Macrocosm, Solar and Stellar, and of all Beings, Atomic, Cellular, Molecular, Organic or Inor-

ganic, that exist in the Heavens, in the Sunlets, in the Planets, and in this particular Planet, the Earth.

75. "Thus the Macrocosm, and the Microcosms, are the perfect Likeness of the Circle, having the Square, or Four Right-Angles, the Seven Circles centrically constituted within one another, answering to the Planetary Circles; and the Twelve Angles of Thirty Degrees, answering unto the Twelve Signs of the Zodiac.

76. "And each of these is Two-fold, corresponding unto the Two Structural Entities, of which the Microcosm is formed.

77. "So there are Twenty-Four Parts, or Sections, Twelve for the Soul, and Twelve for the Body.

78. "The same is the Constitution of Jehovah, the Archetypal Microcosm, of the Macrocosm, and of all the Microcosms. All are constituted after the Helimetrical and Divine Figure of the Square and Circle: One; Two; Four; Seven; Twelve; Twenty-Four. The Circle, the Centre, the Two Bisected Semi-Circles; the Four Right-Angles, the Seven concentric Circles, the Twelve Angles, and the Twenty-Four Angles. This is the Mystery of the Square and Circle, Macrocosmic and Microcosmic.

79. "I have said that the Being of Jehovah, in all the several parts and sections of the Seven Structural Bodies, is composed of various aggregations of Cells of Primordial Light, in various forms of individual integrations, forming the various Organs of each Structural Body, or Organisation of Organs and Parts.

80. "These Cells are not permanently located in the Being of Jehovah.

81. "They, being Male and Female in one Cell, fecundate, and reproduce themselves, each in millions of millions of Etheric Atoms, which circulate in the Being of Jehovah, passing through a constructive course of embryonic development, in precisely the same manner, and through precisely the same number of transmutations and generations of embryonic evolution, as do the same Cells, when they enter

the Zodiac for Cosmic development and organic evolution.

82. "For be it remembered that the Being of Jehovah is the Archetypal Microcosm, and the Perfect Type of the Macrocosm in form, in constitution, in activity, and in energy. Therefore the passage of an Embryo through, and out of, the Central Archetypal Microcosm, is the same, in manner and degrees, as through the Twelve Angles of the Sun of Suns, or through the Seven Circles of the Zodiac, as through the Sunlets and Planets, and as through each form of inorganic and organic life on the Earth.

83. "The detailed account of these successive Cycles of progressive courses, in the creation of a Microcosm, is capable of full unfoldment. It sufficeth now only to state the case in the abstract. Even is it possible to calculate the number of such Cycles, the number and nature of each Transmutation, and the aggregate number of separate Forms, belonging to a Microcosm, in the infinite course of its progression from the atomic state in the Being of Jehovah, to the Monadic and individuated perfection of constitution to which it ultimately attaineth, as a Son of Jehovah, a Citizen of the Holy City of the Heaven of Heavens, the Abode of Jehovah and Elohim.

84. "And I bid you, Beloved Brethren, to wit, that the time will come, when ye shall have purified your mortal bodies, and have re-equilibrated your present abnormalised, degenerate, and corrupted natures; and then will all this past history of your Microcosmic journeys in the Macrocosm be as fully known unto you as is the history of your present earthly existence.

85. "Ye will know all that ye have passed through, in the Eons past. In the eternal memory of your Souls repositeth every detail, indelibly and everlastingly impressed upon those secret tablets of your Spiritual Mind, the safe and sacred Repository of all the Mind and Wisdom of Jehovah-Elohim.

86. "Pursue faithfully the Path of the Cross and Serpent, and ye shall know yourselves as perfectly and completely as

Elohim, the Sons of Jehovah, know you; as Jehovah Himself, who sitteth between the Cherubim, knoweth you; ye shall apprehend that for which ye have already been apprehended by the Sons of Jehovah.

87. "In the elucidation of the truth concerning the Cosmogony of the Universe, as it is unfolded in the Mysteries of the Tri-Une Godhead, it is necessary, at this point, that I refer to one Mystery, which, though it shall hereafter be elucidated more fully, has an important bearing upon what I have already said, and therefore requires some explanation.

88. "I refer to the *Dual Sexhood of Jehovah*, who is both the Father and the Mother of the Macrocosm, and of all the Microcosms. In what manner doth Jehovah become our Father and our Mother?

89. "There are two distinct ways in which Jehovah is the Father and Mother of all living things. The one is by virtue of His *Dual Sexhood*, as a Microcosm; and the other in virtue of His Paternity of the Sons of Jehovah, the Ancestral Father of all Mankind and of Elohim, through His partaking of the same functions of the marital and generative organs, with all Microcosms.

90. "Of this latter fact I shall have much hereafter to say unto you. It sufficeth now but to mention it.

91. "When the evolving Microcosms attain unto the condition of Adamic Perfection, commencing the last Cycle of Incarnations on the Earth, they are, at each pre-natal Incarnation, reborn on the Earth through the Mediation of one of the Sons of Jehovah.

92. "That is to say, that, when they have left Paradise, previous to their re-incarnation upon the Earth, they die in Paradise the ordinary death of Spirit-mortals, and their Souls pass into the Solar Orb, are absorbed in the Being of two of the Elohim, a male and a female; the Soul-Nature of the Dual Entity passing into the Female, and the Body-Nature of the Dual Entity into the Male.

93. "In due course the Soul, brought together again, in

their Dual capacity, by parental marriage, liveth a season in the Solar Orb (the final period of their Paradisaical Life), and after death in the Solar Orb passeth into the Zodiac, and is drawn, by attraction, to its natal Sunlet, and thence it is drawn, in due course, to the attraction of the Earth, where it is, in due time, reincarnated and re-born, of Adamic parentage.

94. "In this sense, all Mankind are the Sons of Jehovah, by virtue of their descent from the Being and Fatherhood of Jehovah.

95. "For ye must know this, that Jehovah, as an Individual and Personal Microcosm, is a Man, in perfected conditions and constitution, excelling in greatness and perfection all the Celestial Family; but nevertheless He is Man. And all the organs and functions of the Man, Jehovah possesseth; He functions as a Man in all the Four Natures of His Being, in all the Seven Structural Entities of His Being; and in all the Twelve Parts of His Dual Nature.

96. "And Jehovah hath One Wife, the Mother of the Sons of Jehovah, in Eternal Wedlock with Jehovah; and Jehovah hath many Consorts, living in Eternal Love and Marriage with Jehovah, and in holy and happy Love and Subservience unto their Eternal Mother, the Spouse of Jehovah.

97. "The same likewise is the case with all the Sons of Jehovah; each having One Wife and many Consorts, in exceeding beatific Love and Happiness, and forming the many Habitations of Jehovah-Elohim in the Celestial Kingdom in the Sun of Suns.

98. "And all Souls which pass from Paradise to the Earth, after each Paradisaical Life, have passed a period of Life Paradisaical in each of the Seven Celestial Circles, and have revolved, in each Circle, a certain number of times through the Zodiac, Spirally, until they have reached the Centre of the Sun of Suns.

99. "And in the Sun of Suns, they are respectively, in each Solar Paradisaical Period, re-born in the Celestial

Kingdom, in the Habitation of each of the Seven Planetary Gods, severally, ruling over the Circle of the Macrocosm into which their next Planetary Paradise will take place.

100. "The Final Solar Paradise is always in the Habitation of Jehovah, the Soul being born of Jehovah by one of His Beloved Consorts, whence the Soul returneth for the Final Incarnation and Probation to the Earth.

101. "After the end of this Final earth-life, having lived the life of the Adamic Race, and having perfected himself in the Mysteries and Development of the Square and Circle, then returneth that Soul upward, through the Six Circles of Paradise, unto the Solar Orb, the Celestial Circle; and, there returned, he is born in Holy Wedlock of Jehovah and the Holy Mother of the Sons of Jehovah, he is born a Son of Jehovah, in the Celestial House of the Blessed and Sacred Habitation of Jehovah.

102. "Of the former truth concerning the Dual Sexhood of Jehovah, viz., *the union in His Being, of the Two Sexes in One Person*, I have now to speak, which truth is the explanation of the Mystery of the Divine Paternity of Jehovah over all Microcosms.

103. "I have already said that the Being of Jehovah consisteth of a perfect aggregation of Cells, Molecules, and integrations of Molecules, forming the several aggregations which constitute each organ and part of the Twelve Sections of the Soul and of the Body of Jehovah, the Archetypal Microcosm.

104. "These Cells in their individual atomic nature, are male and female in one. The eternal procession of Cells which issue from the Being of Jehovah, are the product, *the Offspring of the eternal fecundity and generation of the individual Cells of Jehovah's Being, in their collective aggregations.*

105. "And thus eternally flow from the molecular formation of the Being of Jehovah, from all the sections and parts of the Seven Structural Entities of His Dual Nature, the radiant Stream of Primordial Light-Cells, which are the Embryos of the future Microcosms.

106. "From each of the Twelve Parts or sections of the Being of Jehovah, the Cells are generated. They circulate through the entire Being of Jehovah, developing the embryonic organs, and parts, of the future Microcosms, in the course of their circulation through the corresponding organs and parts of each of the Seven Structural Entities, in which the Four Natures of Jehovah are Dually divided and distinguished.

107. "In each of the Twelve Parts of each of the Seven Structural Entities of Jehovah, in which the Cell circulates, it is Born, Lives, and Dies, to be re-born in the next succeeding part, until the Four Natures have been successively traversed, and the Cell has developed, by successive accretions from each part, to the perfect Microcosmic constitution.

108. "Finally, the Cell divides, for the last time, the Soul-Nature from the Body-Nature, to be born again into the fit state, embryonically, for the first stage of individuated cosmic existence, *as a Fixed Entity, in the Macrocosm, in Embryo.*

109. "This is the product of the final conception of the Two Natures in the Being of Jehovah, this time by the coming together of the Soul and Body in the Wedlock of the Divine Soul and the Divine Body of Jehovah.

110. "For ye must remember that, *in all Microcosms, the Soul is the Female and the Body is the Male, and all Generation of Microcosms is effected by the Union of the Soul-Ova and the Body-Spermatozoa, in the conception of the united Soul and Body of every Microcosm.*

111. "Thus, after this Conception hath taken place in the Being of Jehovah, and the Soul and Body of an Embryonic Cell-Microcosm is in the act of birth, it lieth in the Womb of the Soul of Jehovah, which is the Brain-Organisation of the Body and Soul of Jehovah in Conjunction.

112. "And the Ova, or Cells, secreted in the Womb of Jehovah, are *the Logos, or Mind of Jehovah*—the Thought-Cells of Jehovah—before it passeth forth into the Circles

of the Macrocosm, to take concrete form and expression, in the course of its successive cycles of transmutation and evolution of Substance, into Organic and Cosmic individuation and existence.

113. "The moment of the birth of the Logos-Cell from the Womb or Mind of Jehovah is the moment when the Cell-Microcosm entereth the Universe, or Macrocosm, an individuated, self-existent Entity, embryonically the perfect Likeness and Image of Jehovah the Father-Mother, Male and Female.

114. "Beloved Brethren, in my next Discourse I shall speak of the next stage in the course of development through which the Cell passeth, after it hath been born of the Father a holy and perfect Embryo of the Microcosm, which, during the ensuing course of cycles of existence, transmutation and evolution, passing from the Fixed Entity in Embryo, it enters the stage of volatilisation and of the Nebulised and Etherised conditions which ensue on its entrance into the Zodiac of the Macrocosm, and ascends on the return journey to the Fixed State of the perfect Microcosm, the Cosmic and Organic Monad, in the Order of Elohim, and in the Family of Jehovah, which it attains in the Celestial Kingdom, the Sun of Suns.

115. "Ye now perceive in what manner ye may understand that ye, in common with all created beings in the Universe, are the Most Sacred Offspring of our Father-Mother, Jehovah, the Elohe of Elohim, the King of Kings, the God of all the hosts of Celestial Gods, the Author of all Being, God Almighty.

116. "There is no speech nor language, given unto men, that can express adequately and fully, the supernal truth of this great and wonderful Mystery. Words die on my lips, as I essay to elucidate this truth in finite terms. The picture of this Infinite Conception is so complex; it containeth colours, shades and tints so infinitely intricate in their combination, in delineation, that the sight and sense of our

finite capacities are wholly inadequate to know or receive their glory and wisdom.

117. "Yet are these truths so perfectly comprehensible, so mathematically true, both in the Science of Heliometrical Wisdom, and in that of Geometrical Calculation, as they are exercised in the minds of those who are Initiated in the deeper and higher Mysteries of these Universe-embracing Sciences, that, though they seem so absolutely simple, yet are they the most indescribable, when we attempt to state them in the terms and forms of speech employed by the Uninitiated in the world.

118. "Nevertheless, as I have before said, so say I again unto you; the time cometh, and that right soon, when ye shall have no need that I should instruct you, or teach you of these things. Ye shall see and know them of your own selves.

119. "*The Spirit of the Truth*, which ye are now seeking to liberate, and in order to give which the functioning capacity in your Souls, your Minds, and your Bodies, ye are now seeking to develop the parts of your Seven-fold Organisation, that they may equilibrate, and correspond to the Spirit-Nucleus of your Beings; *the Spirit of the Truth, I say, shall lead you into all the Truth, and shall take of the things of the Logos, whose Mediator to the Macrocosm I, the Son of Jehovah, am, who am now Incarnated in this degenerate nature, and shall reveal them unto you.*

120. "It is however sufficiently clear unto your finite comprehension, that every Cell of Primordial Light—*every Cell or Conceived Ouum of the Divine Logos*—when it passeth from the Mind, or Womb, of Jehovah, the Father-Mother, is the Etheric Embryo of the Microcosm hereafter to be evolved, individuated and consolidated in the Ultimate Spiritual Substance of Elohim, and to be developed in each part of its Seven-fold Structural Constitution, cosmically and organically, in their successive degrees of substance, of organic nature, and of functional capacity.

121. "Be assured of this, I say, therefore, that *every*

Embryonic and Etheric Cell of Primordial Light is the whole Individuated Microcosm, created perfect, in all its parts, in the course of its existence in the Being of Jehovah.

122. "Believe that, when ye came forth from Jehovah, ye came forth *not imperfect, but perfect; wanting nothing of any part or organ*, of any of the Seven Structural entities, of your Four Natures, or of the Twelve Parts or Sections of your Soul, or of your Body.

123. "Naught was lacking; the Etheric Embryo was perfectly formed in that invisible, infinitesimal and effulgent Atom of Light, which issued, in the Æons past, that was the Embryo of your Self. In the Image and Likeness of Jehovah, Father-Mother, ye came forth from Him; and, whatever has supervened, in your career as a Microcosm, growing unto perfection, ye shall inevitably return unto the Womb of Jehovah, Father-Mother, and be ultimately born a Perfect Monad, a Son of Jehovah,

124. "Therefore, Beloved Brethren, ye will perceive how closely and intrinsically are we all correlated to one another, that in every atom of matter, in every form of Life, Mineral Life, Vegetal Life, Animal Life, Human Life, Divine Life, ye recognise your Brothers and Sisters, Fellow-Rays of the Sun of Suns, of the Almighty Father-Mother of the Macrocosm.

125. "And the Life that we breathe in the air above, that we eat and drink in the food we partake of, is the Life, poured out, of Him who is our Father-Mother. Every blade of grass that the beasts graze, every seed-corn that makes the bread we eat, every grape that makes the wine we drink, every animal that we kill and eat, *is a Sacrifice of Life, an Oblation of Life, for the Good of Jehovah, and of the whole Family of Jehovah in Heaven and Earth.*

126. "*The Life of the World is the Love of Jehovah*, poured out in all His Offspring, and outspread unto all His Offspring, *of which all His Offspring are the Sacred and Divine Chalice*s; that the Oblation of Food and Clothing, of all the comforts and necessities of life, conveyed in the innum-

able food-products and in the various means of obtaining the materials and means of clothing, of pleasure and of comfort; *all Life-Oblations are the mediated Oblations of Jehovah unto His Offspring*; they are the Breathing-Out and the Breathing-In of the Holy and Pure Breath of Love—the *Ether of Jehovah*—that sanctifieth the giver and the receiver alike. *For the Logos of Jehovah is Pure Love.*

127. "When ye slay your oxen and your sheep in the shambles, and when ye partake of the meat they provide, think it not cruelty to them, on your part, in being participators in, and deriving benefit from, their death. They are *the Chalice of the Love and Life of Jehovah*, for the sustenance of your Bodies and Minds, your Souls and Spirits.

128. "There are such who pretend, or are deceived into the idea, that such slaughter of flesh for meat is un-Divine, impious, and unclean. But such are ignorant, self-deceived, or Devil-deceived.

129. "Believe *that the Life of God's Offspring is conveyed unto them in many essential forms*, and that, in the beasts that men use for their food, and in the fruits and vegetables, the grains and grasses, the birds and fishes: *all alike are forms in which the Primordial Light Cells of Jehovah are transmuted for the Sustenance of His Offspring.*

130. "Also believe that, in thus partaking, in sanctity and thankfulness, of such foods as Jehovah provideth, *you are fulfilling the Destiny of the many Microcosms contained in the food ye partake.*

131. "For these foods *are Microcosms in various states of Transmutation and Evolution*; and the digestive organs of the Mineral, the Vegetable, the Animal, and the Human, *all are instruments of Destiny*, carrying out their office, fulfilling their functions, in the Divine Order of the Macrocosm, according to the Infinite Plan, or Law, of Creation and Evolution, which guideth the Universe.

132. "And, in every breath we breathe, we are slaying Life; in every mouthful of bread, we are slaying Life; in every fruit or vegetable we eat, we are slaying Life; in

every cup of wine or water we drink, we are slaying Life: *slaying Life millionfold!* And how say some that only do we slay Life when we partake of animal food? How say they that to slay Life is cruel and impious, when we slay Life, a millionfold, every time we breathe, we eat, we drink, we move?

133. "And is there no Resurrection of Life? No Re-Birth? Aye, and is not every Resurrection, every Re-Birth, a Step higher in the growth and development of the Microcosm. Yea, verily, we confer a Blessing when we righteously, lawfully, and in true conditions, for necessity, for our life, for our health, and for our comfort, slay Life!

134. "Death is Life; Life is Death. Life and Death are the Steps of Destiny.

135. "But see that ye protect Life, and preserve it, that when Death shall come, it shall come according to the Laws of Divine Destiny, and not by Demoniack influences, or by the wanton cruelty and love of torture and slaying, which evil, lustful, cruel and sensual Devils, men and beasts, delight in.

136. "Beloved Brethren, ye have heard, in this Discourse, the truth concerning the Light that enfoldeth the Person of Jehovah, the Father Almighty, the Father-Mother of the Macrocosm.

137. "Ye now know the nature of the dazzling Effulgence of Light with which He is clothed, which conceals His Most Sacred Person from the eyes of all but those whose nature hath been raised unto that perfection of Spiritual Sense and Vision, that they can steadfastly behold Him who is Invisible and Unapproachable to all else.

138. "Ye know that the Light of Jehovah is Jehovah's Nature; Jehovah Himself is all Light, and in Him is naught but Light, and no Darkness at all. He is the Sovereign Person, the Light of Lights.

139. "And the Light that poureth from Him is the Primordial Light of the Macrocosm, which, in its many trans-

mutated forms, is the Light that Lighteth every Being in the Macrocosm, the True Light from Heaven.

140. "The Light of Jehovah consisteth of the invisible, impalpable and intangible Cells of Etheric Substance, the Embryos of all Microcosms, coming from His Sacred Being into the Universe.

141. "It is Primordial Light, the Logos, the Mind of Jehovah, radiating from His Brain-Organisation, in His Four Natures.

142. "The Cells of Primordial Light are the perfect Embryos of Microcosms. They contain the Matter and Force, in their infinitesimal aggregations of Cell-Substance, which, generated, transfused and diffused in the Macrocosm *is the Basic Element of all Force*, and Matter, of Life, of Heat, of Air, of Fire, of Water, of Colour, of all the countless forms which Matter takes, in combination with Force, in all its countless forms.

143. "Thus ye know that the Macrocosm is naught more nor less than the eternal and infinite Expansion and Extension of Jehovah; and such as Jehovah is, such is the Macrocosm, and such as the Macrocosm is, such are the Microcosms, and such as the Microcosms are, such also are all the Cells that constitute the Microcosm.

144. "This is the *True Pantheism*. There is not a particle of Matter, not a form of life or being, not a blade of grass, not a dust of pollen from a single flower, not a single flower or fruit, root or grain, not a drop of water, not a vapour or gas, not a flame or spark of fire, not an organic or inorganic body, be it dust, a stone, a tree, an animal, a star, or a sun, *but it is Jehovah*; even as every Ray of Light is the Sun in radiation.

145. "This is Jehovah, our Father-Mother; in One Person, He sitteth upon the Throne of the Universe, in the Sacred Temple of the Sun of Suns; the Father of All.

146. "Worship Him as such, Beloved Brethren; as the Person of Persons, God Almighty; the Being who Ruleth and Watcheth over the Universe; whose Logos is the

Foundation and Top-Stone of the Temple of the Macro-cosm. Worship Him as your Father, your Mother, the Source of your Life and Being eternally.

147. "Worship Him in His countless forms of Radiation and Distribution in the Universe; in the Heavens above, in the Earth beneath, in the Waters under the Earth; in Earth, Air, Fire, and Water; in things visible and invisible; in Force and Matter; in the Chemical Compounds; the Gases; the Inorganic Objects of Nature; in the Atomic Forms of Nature, in all the Kingdoms, Genera and Species of Life, teeming around, beneath, and above you.

148. "Worship Him in the Stars and Suns, in the Moons, the Meteors, the Comets and the Nebulae, that bespangle the Heavens by night, and illumine the Heavens by day.

149. "Worship Him in the Archangels and Angels, the Sons of Jehovah; in the Spiritual Hierarchies that obey them, and serve Jehovah night and day; worship Him in the Spirits of the Seven Circles; in the Spirits of the Blessed Dead in Paradise; in the Spirits in Purgatory; and in the Spirits in Sheol.

150. "Worship Him in every Thought that is sent to you from the minds of Spiritual and Human Teachers, Priests, Prophets, Poets, Singers, Musicians and Philosophers; in the Colours that beautify and delineate the Life and Energy of the Universe; in the Tones and Notes that charm, awe, and delight your ears; in the Scenes and Vistas that glorify Nature and sanctify Art before your eyes; in the Tastes and exquisite Flavorings of the comfortable things that delight your palate; in the Delicacies that ye love to eat and drink; in the million Scents, Perfumes, and Odours, full of exquisite delight, of pungency and potency, to befriend and aid your lives.

151. "Worship Him in all the Happenings, the Fatalities, the Sins, the Evils, the Destructions, that assail you; in every Grief and Affliction, in every Tribulation and Adversity, in Sickness and in Death.

152. "And worship Him in every Fruitful Beneficent Event that occurreth.

153. "All is Jehovah Manifested, Concealed, or Revealed.

154. "Worship Him, Beloved Brethren, in all that ye Do, and Say, and Think; and naught but God shall ye see and feel, and that which cometh, whether evil or good, shall have its only interpretation of God in its nature, origin, destiny, and purpose, as being Jehovah, the Father, Manifested in one or another of His infinite and innumerable ways.

155. "But, Beloved Brethren, do ye ask what do I mean by that word, worship? Do I mean any form of Devotion, Offering, or Homage, done by Man, that is in itself the purest Idolatry?

156. "From the earliest times the employment of Art has been the most conspicuous feature of Worship among Mankind. And this feature is conspicuous, not only among incarnate beings in the Earth, but it is one of the most prominent methods of worship in all the Spheres of Paradise, in the Circles of the Universe, and in the Sacred Temple of the Sun in the Celestial Spheres.

157. "These Temples, abounding in all the Habitations of the Square and Circle, in the Celestial and Paradisaical Circles, are counterparts of the Most Sacred Temple of the Sun of Suns, which I described briefly unto you in a previous Discourse.

158. "They are replete with the most exquisite Images, Sculptures, Pictures, and Artistic Representations, of Jehovah-Elohim, in their several Forms, Persons, and Manifestations.

159. "Votive Offerings, and Festal Oblations, are offered by the Brethren of the Chapters, Lodges, and Ecclesiæ, belonging to the innumerable Habitations and Orders of the Square and Circle, in constant celebration of the Glories, the Noble Acts, and the Lofty Attributes, of the Gods, in their several Personal Aspects, the Saints who have entered the Kingdom of Heaven, and are the Sons of Jeho-

vah, whom we call Elohim, and who belong to the many Orders and Hierarchies of Elohim.

160. "And, in the Adamic Age, before the sad and calamitous Fall of the first progenitors of our fallen ancestors, the children of the Sons of Elohim, every Temple, every Lodge, every House, of every Adamic Habitation, was filled with the most sacred Shrines, Images, and beautiful Monuments of the Adamic Saints, entered into the Celestial Sabbath; as well as of the Holy Angels, the Elohim, and of Jehovah, the Father-Mother.

161. "The Adamic Temples, like all the Temples in the Macrocosmic Spheres, were the most exquisitely designed and constructed Edifices, after the pattern of the most Sacred Temple of Jehovah in the Sun of Suns.

162. "The Images and Shrines which occupied the most prominent spaces in the Adamic Temples, each had an Altar of exquisite sculptured work, in precious stones, marbles, or alabaster. And upon these Altars were placed, in solemn ceremony, the Oblations and Sacrifices of the worshippers.

163. "These Shrines were erected in memory of the Exalted Beings, whom the worshippers loved to adore, with whom they were in the most conscious Spiritual communion and intercourse, and whose Incarnate Life had been lived, in past periods, in their midst. They were, many of them, the Ancestors and Fore-Parents of the Brethren who sacrificed to them, in adoration of their Beings, now in Celestial Rest and Bliss, among the vast Hierarchies of Elohim.

164. "These worshipped Elohim likewise before the Sacred Images of the Great Hierophants, and the Mighty Seraphs who rule in the Zodiac, and in the Planetary Circles; they worshipped the Son of Jehovah, represented in the Vision I have already described unto you, as the Lamb in the midst of the Throne, in the representations of Him that were made in all the Sacred Shrines; they worshipped the Divine Motherhood, and the Divine spouse, in many most beautiful representations—the Divine Motherhood of

Jehovah, and Her Offspring, particularly in the form of a Virgin, Pure and Undeiled, holding to Her spotless breast the Man-Child, representing the whole Family of Jehovah in Heaven and Earth.

165. "Also they worshipped the Four Living Forms, or the Holy Ghost, whom I have already described unto you, and will anon explain in greater fulness; and, finally, they worship Jehovah, the Father-Mother, who sitteth between the Cherubim, in the midst of the Throne.

166. "Thus, throughout the Macrocosm, is the worship of Jehovah, in His own Person and Individuality, and in the innumerable gradations of His manifested forms, ceremonially and votively observed.

167. "All the Stars of Heaven, the Sun, the Sunlets of the Zodiac, and the Moons, are the sacred objects of the worship and oblations of the whole Family of Jehovah.

168. "And shall it be said that such worship is Idolatry? Where only is idolatry to be found in the Universe? Only upon this most degenerate and unhappy Planet. For idolatry consists in the worship of the Creature, the Material Form or Representation, without respect to Him who is the Creator; in regarding the creature, or manifested form, as God, irrespective, and independent, of the God of Gods, by whom, and in whom, all creatures exist.

169. "Whereas, in worshipping the Form or Image in Spirit and in Truth, we worship not the Image or Form, but Jehovah who is in the Image, and whom the Image represents.

170. "We adore Jehovah, the Father-Mother, when we adore His Sons and Daughters; we adore Jehovah, when we make our oblations, our sacrifices, our prayers and supplications to His Children and Offspring, when we invoke their aid and presence, which they only can vouchsafe by permission and grace of Jehovah.

171. "In invoking their presence, communion, and support, we are invoking the presence, communion, and support of Jehovah.

172. "But, Beloved Brethren, I reserve for future occasions the revelation of the conditions of life and worship in those beatific times, when the Gods walked with men upon the earth, and the worship of Jehovah was observed in Spirit and in truth.

173. "But what I have now to say unto you, in conclusion of this Discourse, is, that ye truly and Spiritually worship Jehovah, by your personal enjoyment and taking pleasure in Him, not only as ye believe in Him as a Person, as the God of Gods, the Father Almighty, but as ye know Him to be diffused and manifested in all creatures, evil and good, alike, in Nature in all her manifold forms, in the works of Art, of Virtue, of Wisdom and Science, of Benevolence and Beauty, in all the Plenitude of the Oblation of Himself, offered in every Creature, in every Work, in every Conception, and in every Thought that discloseth or concealeth Him.

174. "Even the wicked, evil, and bad, are but perversions and corruptions of the forms of Jehovah, and are so to be viewed and treated, with Compassion, Love, Forgiveness and Long-Suffering, knowing that every evil thing begets its own penalties, without man judicially or intentionally adding one whit to them, and every evil thing is working towards its own redemption, in the course of ultimate Destiny. Therefore remember that Judgment and Vengeance are in the hand of Jehovah, and are not the prerogative of man, save as he is the chosen instrument of Jehovah, and as an agent in the counsel of Jehovah, and must not be undertaken by man's counsels or instrumentality, independently of the counsels and authority of Jehovah.

175. "Let your worship of Jehovah be observed in your Love of His Creatures, in your Benevolence, in your Charity, in your Kindness, in your Tenderness, in your Sympathy, and in your Duty to every creature of Jehovah, evil and good, as being Jehovah Himself, in Manifestation and created Forms.

176. "Particularly I say : Shew your worship of Jehovah in those forms and manifestations of Jehovah which have perverted from the original type of their origin and parental form, knowing that not of their own free will hath evil depraved and corrupted the races of Beings of the Earth, formed originally in the Image and Likeness of Jehovah.

177. "Knowing that ye also are born of depraved and corrupted parentage, and your forefathers before you, and that by no special merit, or favor of Jehovah, are ye better than the worst and most depraved.

178. "And knowing, as ye will one day know, that ye yourselves have, in past lives, risen from a depravity and perversion of type, as evil as, or worse than, the worst of the present living; and that by the course of Destiny, and by the operation of the Divine Force of Vitality—the Grace of God—ye have been raised to what ye are; that ye were born, in this incarnation, into the conditions in which ye have attained unto a Higher Life, that leadeth unto the Highest.

179. "And knowing that all the lowest types of perverted Microcosms, however degraded and depraved, consumed by devilish lusts and evil passions, are in the same course of Devolution, and in this, as in past incarnations, as well as in the future, they are raising themselves, step by step, in their purification and development, and preparing for the Life of the Elect, which they will pursue when to them is given the privilege of the Cross and Serpent.

180. "Unto these, the lowest forms of the perverted human types of the marred and broken Image of Jehovah, shew unremitting Love, Patience, Forbearance, and Compassion; suffering at their hands, with all long-suffering, the pains and troubles which they, in their ignorance, their malicious and perverted minds, inflict upon you; neither condoning their sins, nor resenting or revenging their deeds, either in thought, word, or deed.

181. "On the other hand, love them as the Father loveth His erring and afflicted Offspring, never punishing them, nor visiting upon them His wrath; knowing that every sin punisheth the sinner, and whatsoever a man soweth, that shall he also reap; and, in the reaping-time always cometh self-disillusionment, self-condemnation, remorse, and repentance.

182. "Therefore I say unto you: Worship Jehovah, in the least and worst of His Creature-Manifestations, as well as in the best. And such worship is, as the Wise Man hath said, 'Heaping coals of fire upon their heads.' And that is, the Baptism of the Love-Fire, that purifieth the Baptised, and, administered freely by you, will permeate the adamant of the flesh-prison of the sinner's Soul, and serve to contribute largely to that sinner's redemption.

183. "Bless them that evil-entreat you, persecute you, and do and say all manner of evil things against you falsely: Pray for them that do you despite and mischief; and ye shall thereby be paying worship to Jehovah, in the Spirit and in the Truth; and ye shall thereby spread around their Souls and Bodies the invisible net of Love—the *Five-Zone*, through which, by so doing ye give the mediating vehicle by which the Spirits of Elohim, in the Celestial Shekinah—the Paraclete—may operate in the sinner's behalf, and effect the sinner's speedy redemption.

184. "And this I say, do ye, not only in behalf of the incarnate sinners, living and functioning in this perverted flesh; but also in behalf of the discarnate sinners in Sheol, who suffer the penalties of their sins, and languish in darkness, the Shadow of Death, waiting for the Redemption; that Redemption which your Prayers and Intercessory Supplications and fervent Desires, will speed, and consummate.

185. "Worship, therefore, is LOVE; Pure, True, and Constant, burning with impartial radiance and heat, and radiating equally on all sides, and upon all who fall within its radiating circles.

186. "This is the Perfect Life, as Jehovah lives it, as the Gods live it, as the Angels in Heaven live it, as the Spirits in Paradise live it, and as all Perfect Men on Earth live it.

187. "For Jehovah maketh His Sun to shine upon the Evil and upon the Good, in equal plenitude; and He sendeth His Rain upon the Just, and upon the Unjust.

188. "BE YE THEREFORE PERFECT, AS YOUR FATHER IN HEAVEN IS PERFECT."



CHAPTER IX.

THE MYSTERY OF THE TRI-UNE GODHEAD.

PART IV.—THE SON OF JEHOVAH: THE CENTRAL MEDIATOR BETWEEN JEHOVAH AND THE MACROCOSM.

1. "Beloved Brethren, it is now my duty to pass from the description of the Central Figure in the Great Crystal Throne, which I described unto you in a previous Discourse, the Figure of Jehovah, the All-Father, the Central and All-Creating Microcosm of the Macrocosm; unto the consideration of the Second Supreme Figure of the Son of Jehovah, who sitteth on the Throne with the Father.

2. "Ye remembered that I shewed unto you the Form of the Son of Jehovah the Sublime Lord of Heaven and Earth, as represented from the point of view of this Planet, pointing out that only unto this Planet is He thus seen and known.

3. "It is not permissible for me to describe unto you the Form of the Son of Jehovah, who sitteth in eternal Union with the Father, and with the Four Living Forms, or the Most Holy Spirit, in the midst of the Throne.

4. "Only when ye have yourselves fulfilled the course of your Purification and Redemption, in the Path of the Cross, and have entered the Gates of the Serpent, will ye be permitted to behold for yourselves, in the Beatific Vision that ye shall then enjoy, the Form of the Son of Jehovah, as He appeareth unto the Pure and Holy Brethren of the Square and Circle throughout the Universe.

5. "Unto the Souls incarnate upon this Planet, since the day when your first parents, the Adamic Race, fell from their high estate in the Kingdom of Heaven, and reduced this Planet to her present materialised and corrupted condition; the Son of Jehovah hath always been represented in the form of the Bleeding Lamb.

6. "In the present Discourse it is my purpose to unfold to you: First, the nature of the Supernal and Divine Office of the Son of Jehovah, in relation to the Universe; and, Secondly, the nature of the Office of the Son of Jehovah, in relation to the Planet Earth, as represented in the mystic Form of the Bleeding Lamb.

7. "The Son of Jehovah is the Supreme Elohe, the First-Begotten of Jehovah, the Father; before the worlds were formed, by whom and through whom all things were created and formed, throughout the infinite course of the evolution of the Universe, and in whom the Universe is sustained by the mediation of the Elements of Vitality from the Father.

8. "By Him and through Him, the original Cellular Elements of all that constitutes life and being in the Universe—which Elements, in their original form, are the Primordial Light, which pour in ceaseless streams from the Being of Jehovah eternally—enter into cosmic conditions, and relations to the Universe, for the foundation, origin, and sustenance of the organic and inorganic beings which fill the Universe with bodies and organisms.

9. "In substance, form, nature, and constitution, the Father and the Son are co-equal. There is nothing in appearance or form to differentiate the Father from the Son. Both are Elohim, perfect Beings dwelling eternally in the ineffable Light of the Father, both clothed in the Glory and Majesty of Jehovah.

10. "Consubstantial and co-eternal, both are the image and likeness of the other; both are One in perfect Central-ity of Union and Solidarity. The Son is the first representation and manifestation of the Father in cosmic reality and generation. He is the personalisation and first polarisation of the being and nature of the Father, as He reduplicates Himself, in infinite personal reproductions of Himself, in the Cosmic Universe.

11. "And likewise being the First-Begotten of the Father, He is the first of all the Begotten of the Father, that have

returned and shall return in the Æons of time, from the infinite Death, that bringeth infinite Life, and produceth from the original Cells the full-formed and perfect Elohim, the Sons of Jehovah.

12. "He is the Arch-Leader, the Archegon, of all the Sons of Jehovah, from the Æonial course of development and making of Elohim.

13. "Like unto Him are all the Sons of Jehovah, that follow Him unto the Celestial state in the high and sacred Order of Elohim; even as the Son of Jehovah is like unto the Father. For all beings are made in the image and likeness of Jehovah, all are Elohim *in prospectu, in potentialitate*.

14. "The difference that existeth between the Father and the Son is that difference that existeth between Jehovah and Elohim; between Father and Offspring; between the parent tree and the young trees that spring up around it; or between King and people.

15. "The Son of God, in like manner with all the Sons of Jehovah, and all Beings—potential Sons of Jehovah—hath eternally existed with the Father. But the Father only hath known *eternal* cosmic and personal existence. The Father hath no parentage, Himself being the All-Parent; He is uncreate, being the All-Creator.

16. "Jehovah is the Father-Mother of the Universe, the Parental Microcosm, from whose womb all Microcosms have sprung, whose life they receive for their life, in whose likeness and similitude all beings are originally made and eventually are formed. As the protoplasm, the ova, the worm, the chrysalis, all are different forms of the butterfly that evolveth from them; so the Etheric Cell, and all the successive forms of the innumerable orders of development, are different forms of the Elohe that shall ultimately evolve from them, in the infinite course of Life and Death, that mark the periods of the Microcosm's evolution from order to order of cosmic development.

17. "The difference that existeth between the Sons of Jehovah, in the Order of Elohim, and the Son of Jehovah,

is that He is the First-Begotten of the Father, and consequently the Supreme Son of Jehovah in Glory, in Dignity, and Honour, of all the Elohim, the Sons of Jehovah, born unto Jehovah in the Kingdom of Heaven.

18. "He is the Heir of Jehovah, of the inheritance of the Universe; the Eldest-Born, in whose Name and Office, the Universe is governed and sustained. Through Him are mediated the Grace and Glory, the Light and Life, the Truth and Wisdom of Jehovah, unto all the Elohim, in their several Orders and Degrees, and unto all the Beings that inhabit all the Circles of the Universe; all of whom are joint-heirs with Him of the mediatorial and governing powers and responsibilities of the Universe, in their countless orders, dominions, offices and authorities.

19. "Now it must be borne in mind that the Son of Jehovah alone standeth in relationship with the Father, of co-equality and of co-eternal Union. Unto none of the Sons of Jehovah is given the title and privilege of eternal session at the right hand of the Father, on the Throne of Celestial Glory, saving only the Four Living Forms that surround the Father and the Son in the midst of the Throne, of whom I shall hereafter speak in greater fulness.

20. "Let me now speak of the Son of God more fully; of His beginning; of His offices; of His relations to the Father; and of His relations to the Universe. Afterwards I shall explain unto you the truth contained in His representation as the Bleeding Lamb, which applieth unto His relation exclusively unto this Planet.

21. "I have to call your minds back to a period of cosmic time that transcendeth all human conception or calculation, a time when the Universe lay as an ethereal, translucent body, whose Central Orb only then existed in any substantiated and manifested form. This period dates back unto a time that can only be in part conceived: were ye to count the number of grains of sand in the bed of the ocean, plus the number of the atoms that form the dry land, plus the number of molecules that form all living forms, and that make

the volume of water that filleth the ocean, and the cells of Ether contained in the atmosphere; even then ye could not know the full number of years embraced in this infinite length of time—a period which, unto the human mind, appeareth to be an eternity.

22. “Conceive in your minds this vast infinitude of space, whose Etheric Form undulated with every breath and pulsation of its Central Figure, the eternal Form of the Everlasting Father; that vibrated rhythmically in harmony with the glorious radiations of Supernal Light-Rays, radiating from the Father, and in spiral beams and darts of effulgence, filling the Universe with the exquisite opaline hues of translucent glory.

23. “Each cell-atom of Light that filled the Universe was destined to develop unto an Elohe, an Immortal God, a Son of Jehovah; an Emanation of the Being of Jehovah.

24. “Thus lay the Universe, in circling, spiral movement, revolving and rotating in perfect equilibrium of harmonious and rhythmical motion, around its centre, the most glorious and substantial Nexus of Light-Cells, proceeding originally from the Father, the Central Nexus of Light.

25. “Passing forth into the Universe, and returning to and from the Central Nexus of Light, Substance, and Force, the cells gradually entered successive minute stages of development, and assumed infinitesimally modified conditions of corporeity, during the *Æons* of *Æons* of their attraction and repulsion, to and from the Central Orb, and caused by the constant and increasing heat of friction, and variations of temperature occurring, as they attained greater complexities of correlation one with another, in their countless passages through the length and breadth of the Square and Circle of the Universe, or the Zodiac.

26. “In the course of *Æons* of this process of flux and reflux, of action and reaction, of positive and negative currents of the Elements of Life, slowly there emerged from the Etheric translucence of the blue infinitude of space a new and filmy form, as of a beautiful Spirit of vapourous

Light, which gradually overspread a great part of the space of the Heavens, becoming more and more visibly manifest, and assuming form and shape and substance, more and more, in the course of the æons of slow evolution.

27. "This was the Nebulous Nucleus of a new phenomenon, a new body, slowly forming by the Laws of Motion which govern the movements of substance, and the change of Ether to matter. It was the birth of the first of the Seven Great Planets, the Mother of all the Planets, the Mother of the Zodiacal Sunlets, the Mother of the organic beings that live and move upon all the Planets and the Sunlets—and this Planet is Isha, or Earth, the greatest and at one time the noblest and the first created of all the heavenly bodies.

28. "Isha, or the Earth, stands in relation to the Sun, or Ish—the cosmic centre of the Universe, the Great Central Orb, and the Heaven of Heavens—as the Spouse and Wife of the Sun, the Cosmic Mother of the Universe, even as the Sun is the Father of the Material Universe.

29. "And when the Earth, or Isha, had attained unto materiality, and was in a fit state of substantiality for the life and growth of living organisms upon her most glorious and ethereal surface, there evolved the first race of beings, in evolutionary order, unto the human state.

30. "And there came forth, by the will and mind of Jehovah, from out of the human family, a Woman, the perfectly and sublimely-glorious Queen of all Beings, the first of all creatures to enter the Adamic state, and to pass unto the Elohist state. This Woman was Maria-Isha, the Mother of Elohim, the most Ineffable, Sacred, and Beloved Wife of Jehovah, the Father.

31. "Fairer than the fairest of the daughters of Jehovah, nobler than the noblest of the Mothers of Elohim, is Maria-Isha, the Queen of Heaven, She reigneth over the Universe, the most Holy and Immaculate Mother of Elohim. She liveth in the Sacred Habitation of Jehovah, the Mother of Jehovah's Children, the Arch-Mistress of all the vast multi-

tude of Jehovah's Sacred and Beloved Consorts, who worship Her, in unison with the whole Sacred Family of Jehovah, with a homage, devotion, and affection, that only She could draw out of the hearts of so perfect and lofty Beings.

32. "Having lived Her fulness of days upon the Earth, over which, and over the innumerable races and species of beings that fill the Earth, She reigned as Monarch and Mistress, the fair, spotless, and ineffably-Glorious Queen of all Creatures; having attained unto the Sixth Degree of Adamic perfection, the time came that She should be Translated unto the Celestial state, and become the Founder of the Order of Elohim, and the Sacred and most Beloved Mother of the Son of Jehovah.

33. "Then a great and wonderful thing happened unto the Holy Virgin, Maria-Isha, ere she passed away unto the Kingdom of Heaven; a thing that hath never occurred, and never again will occur in the history of the Universē.

34. "There being no other male in the Earth, or in Heaven, that had attained unto the state of Adamic Perfection, which is the Sixth Degree of Cosmic and Microcosmic evolution; and therefore there being no Man upon the Earth, or in the Universe, fit and eligible to espouse the Holy and spotless Virgin, that reigned in Holy Solitude of being on the Earth, as Jehovah reigned in Holy Solitude of being in Heaven; it was impossible that the Adamic Race could extend beyond this lofty and noble Woman, nor that the Family of Elohim could be procreated, according to the Laws of the Universe.

35. "For the most stringent and binding of all laws that govern the Universe is that law which forbids the intermingling of the blood of the Adamic Race with a lower race of human beings. Only must intermarriage take place with themselves, or with a higher Order of Beings than themselves.

36. "Maria-Isha being alone of Her race upon the Earth, and there being no Elohim in Heaven, and no Male eligible for marriage with the Immaculate and Perfect Virgin, Maria-Isha, except Jehovah; then did Jehovah descend, in His most Holy and Pure Spirit, to the Planetary Mother, Isha, or Earth, where the Holy Queen-Virgin, Maria-Isha, lay sleeping beneath the sacred dome of the glorious Palace of Purity and Peace, surrounded by Her maidens and companions, the fair and lovely daughters of the human race that lived on the Earth under Her Beatific reign; and guarded by the subjects and courtiers who obeyed Her rule, and were Her most dutiful and humble subjects.

37. "And as She lay asleep, She dreamed a dream, and Her entranced eyes beheld the Form of Jehovah's noble and sacred Spirit, lying beside Her in Her nuptial bed, and they loved as Gods only love, and lay in one another's arms in the delight of an holy passion, until the morning.

38. "When the Sun arose in the morning, and his bright beams fell upon the beauteous and lofty brow of the Holy Virgin, She awoke from Her sweet trance-sleep, and, behold, She lay alone, and She knew not if it had not been a dream that had made that night unto Her the Night of Nights.

39. "Maria awoke, and She knew not of that Holy and wonderful thing that had happened unto Her, which had truly happened, and had made Her a Virgin no more.

40. "And whilst Maria lay upon Her bed, pondering deeply in Her Soul the blessed dream which had awakened in Her such fondness and ecstasy, lo, Her Spirit spake unto Her, and She hearkened unto the message of Jehovah that came unto Her in Spirit, which said unto Her:

41. "'Maria, Beloved of Jehovah, thou art henceforth unto Me my Eternal and most dearly-Beloved Wife, and unto Me shalt Thou cling, and from Me shalt Thou have great fruitfulness. Thou shalt be the Mother of my Sons and my Daughters, and Thou shalt reign the Queen of

Heaven and of all the Spheres, that have been begotten of Thee, when Thou wast in Me in the *Æons* of the past.

42. 'And unto Thee shall be born my Only-Begotten Son, Jesus Christos, for only will He, of all my Sons that shall come forth from Thee, be born of Thee in the flesh upon the Earth. He is Myself in Created and Manifested Form; Myself in His nature and dignity; and by Him and through Him shall all Beings receive my Life and my Nature.

43. 'For He is my Son, the Mediator of Myself unto all Beings. By Me they live and move and have their being, and through the mediumship of my Son shall beings have Life. He is the manifested image of my Person; and by the operation of His Mediatorial Office, He will uphold all things in the Universe, and by Him shall all the worlds be formed; and He shall be the Heir of all things.

44. 'And that Holy Thing which Thou hast conceived in thy womb is the Seed of my Body, of my Mind, of my Soul, and of my Spirit, which I, Jehovah, have conceived in Thee, when I came unto Thee in my Spirit, in the night which Thou thoughtest to have been a lovely dream.

45. 'This Holy Child that shall be born hath already abode in Me, and hath been formed in Me eternally, only awaiting thy coming unto thy Perfection, that He might find in Thee His Created Mother, from whom He may take Cosmic Form and conditions, that He might thus be the Mediator of the Life that shall be created in the Universe, which shall evolve, in the course of the *Æons*, into the Beings who shall be born of Me and Thee in the Kingdom of Heaven.

46. 'And Thou, Maria-Isha, art the Fulness of my Eternal Wisdom and Glory and Power. For Myself I brought Thee forth into the world of substance. Thou art my predestined Bride, the Soul of my substance, and the Mother of all substance and living beings. Thou art Soul of my Soul and Body of my Body; and through thy most Sacred and Immaculate Generation and Conception, shall

the Universe be filled with Holy Beings, who shall be Fellow-Kings and Fellow-Queens, Princes and Æons, Powers and Rulers, over the Twelve Principalities of the Universe, and over the Seven Planetary Circles, and over the innumerable Dominions and Rulerships that compose the Hierarchy and Kingdom of Heaven.

47. 'Thou Thrice-Blessed One, art the Perfect Double of my Soul, my Spouse, my Bride, and of all the Queens of Heaven that shall come forth out of our Holy Union and Marriage, there shall none be equal unto Thee in Majesty, in Dignity, in Honour and in Glory. Thou art the Supreme Woman, whom all the Sons and Daughters of Jehovah shall worship, as the Mother of the Elohim.

48. 'Thou wast with Me, Soul of my Soul, in all the eternal Past, before the time had come for the substantiating of Myself in the Universe of the Cosmos. And when my Emanations of Light passed outwards into the vast formless and circumferenceless expanse of space, filling circle after circle with the Cells of Light, I projected Thee forth into the Cosmos; and in time, the substance of Light became fixed and stable, in the form of the Nebula which evolved into this, the first of the Planets; then did I cause the Life that was contained in the myriads of myriads, myriad-fold, of Cells that formed the Elements of the Planet, in substantiality, to fecundate and bring forth species and kinds, after the measure of the configurations and types bethought by Me in my Mind, and projected from Me in the currents of my Will-Force. Then ensued Æons of Æons of the majestic roll of evolution, ever ascending in the scale of organisation and creation, until I brought Thee, O Maria-Isha, forth, in Adamic Substance, in the final stage of thy Adamic and Perfect Womanhood.

49. 'Thus did I substantialise Thee, my Soul, in the Cosmos, and Thou didst Rule, a Goddess among mortals and all creatures, until I came unto Thee, O Beloved, and I lay with thee, and Thou didst conceive of Me, and Thou shalt, after nine months of pregnancy, bear a Man-Child,

who shall be the Branch of the Sacred Tree that shall rule and create the Family of Man, and sustain the species and kinds, in their orders and types, by being the Mediator of our Two-Fold Excellencies, the Light and Life of my Spirit, and the Light and Wisdom of my Soul, which Two are One in Me, and Thou art the Mediative Substance and Organism that presenteth my Soul to Him who shall be born of Me.

50. 'Thus, O Maria-Isha, know Thou the great and noble Destiny unto which Thou art come, in the fulfilment of the eternal Æons. Thou art now One with Me, thy Father, thy Spouse; and Jesus, thy Son, art One with Us, the Son of Jehovah, Ish and Isha, and the First of all created things that cometh from thy womb, and from my body.

51. 'And the Soul of all beings is in thy Soul, as Thou art in my Soul, and camest from my Soul.

52. 'And the Body of all beings, in Essence and Elemental Substance, is in my Body, as thy Body was in my Body, and camest, Body and Soul, from my Body and Soul. Thou art the Female of my Male, and Thou art Male and Female of my Male and Female; and all beings are Male of my Male, and Female of my Female, and are Male and Female of thy Male and Female, as Thou art Male and Female of my Male and Female.

53. 'For I am the Central Point of Emanation of all, both Male and Female.

54. 'Once and once only will such a thing happen that hath happened at this time, when Jehovah hath descended, and hath conceived and begotten a Child in the womb of a woman of Adamic substance. Thou, O Maria-Isha, art specially favoured, in that Thou art the only Woman with whom the Father hath lain, and from the Father shalt Thou bring forth a Child in the substance of His Adamic Mother.

55. 'The Son that shall be born is the substantialised Form of the Father and Mother of all. He is the substance

and person of the Body and the Soul, the Mind and the Spirit, the Male and the Female, the Light and the Wisdom, the Life and the Power, of Jehovah, Ish and Isha, Male and Female, Body and Soul, Mind and Spirit.

56. 'I and Thou and He are the Three Persons of the ever-blessed and thrice-Holy Trinity, by whose Tri-Une operation, creation, and mediation, the Life and Light, the Wisdom and Power, the Substance and Essence, the Force and Matter, which shall compose the Universe, and everything that is in and of the Universe, shall be generated, projected and supplied.

57. 'We are One, I am Jehovah, Thou art Jehovah, the Son is Jehovah, inseparable, indissoluble, and one, we reign in the Centre of Light. We three are the Prism of Light that divideth the Seven Rays unto the Twenty-Four; and diffuseth the Light and Elements, through the Seven and the Twenty-Four, into the Universe of the Cosmos.

58. 'And from Us—the Tri-Une Jehovah—shall proceed the Spirit of Jehovah, in the ever-flowing Rays of Light, the Primordial Elements of Life and Thought, of Substance and Essence, of Force and Matter, which shall illumine, fill, and form the One Being of the Macrocosm, and the differentiated beings of the Microcosms.' "

59. "And it came to pass, in the ninth month, after the visitation of Jehovah, and the conception of the Holy Virgin, Maria-Isha, by the Spirit of Jehovah, that there was born unto Maria-Isha, a Holy Man-Child. And Maria-Isha called His name Jesus Christos, the Redeemer and Anointed One, for that, by Him would substance, the emanations of Jehovah, Ish and Isha, be redeemed from the lower to the higher forms of being, and to the highest, the Celestial God. And for that He should be the Medium of the Light and Life, the Wisdom and Substance, of all beings, the Essence of Jehovah being as the Oil that anointeth the Universe with Life and Light. He is the High-Priest, the Arch-Hierarch, the Supreme Hierophant. And He supplieth unto the body of the Macrocosm all the

essence and power of Light and Life, the energy and substance that are contained in the Forces and Elements of Nature, which come from the Being of Jehovah, Ish and Isha.

60. "And Jesus Christos lived upon the earth unto many generations, and He reigned over the whole earth, and over the species and kinds that lived upon the earth, according to their type and configuration, as Jehovah had thought and willed in His Mind.

61. "And Maria-Isha was translated unto the Habitation of the Throne of Jehovah, and there She reigneth with Jehovah, over the Universe, One with the Father, Soul of His Soul, Body of His Body—Jehovah, Father-Mother.

62. "And it came to pass that, in due time, the race of men that had arrived at the Twelfth Δ Eon of their evolutionary Cycle, were ready to enter the Thirteenth Δ Eon of the Adamic state, and were prepared to pass the Six Gates of Planetary Development. And these died in the due order of dissolution, and passed up into the Celestial Paradise, where they received the Mysteries of the Thirteenth Δ Eon, preparatory to their next and final reincarnation, after that the Five Planetary Spheres were established in the Heavens.

63. "But there had been no wife given to Jesus Christos. He had remained on the earth, the Guardian and Custodian of the earth, and the Ruler of all beings upon the earth. For it was contrary to the Laws of Nature and of the Kingdom, that a God, a Hierarch, should intermarry with the children of men upon the earth. Therefore Jesus waited until Jehovah, Ish and Isha, should send unto Him the Help-Mate who, by marriage with Him, should be the first Progenitors, with Him, of the Adamic race of the Sons of Elohim upon the earth.

64. "Then it came to pass that on a certain night, Jesus Christos dreamed a dream, and He dreamed that He beheld a bright and burning Light descend from Heaven, and it fell upon Him, as He lay asleep. And it filled Him with its Light and Power, and after a time, He felt that a

strange thing was happening to Him; that as He lay, His body expanded, and there poured out from Him the stream of His Light and Substance, flowing from His brain.

65. "Now in His waking thoughts the mind of Jesus had been much occupied with thoughts of, and communings with His Mother, Maria-Isha, the thrice-Holy and ever-Blessed Virgin, who, having received the Mysteries of the Sacred Wisdom and Light, had entered into the Celestial Kingdom, and was One with the Father and Himself in the Glory of the Throne of the Universe.

66. "And His heart had conjured up the ineffable image of a beauteous and Divine Woman, whom He saw in His Soul, but yet not in the substance of the flesh. And He longed and desired after Her, and prayed unto the Father-Mother that She might be given unto Him for His Bride.

67. "And as He longed and prayed, behold, it was told Him by Jehovah, His Father-Mother, that this glorious Woman was awaiting Her descent into substance, and that She should pass into Him as the substantialised form of His vision and thought.

68. "For ye must know, that in the Kingdom of Heaven there are Mysteries of being and causation, the nature of which only can ye know when ye attain unto the constitution of the Gods. And it is possible for a God, whether incarnate or spiritual, to project the Elemental Substance of Soul and Body to the formation of a Soul and Body outside of Him; even as a flame can project its Elemental Substance and create flames from itself. Ye in your present materiality of substance have not this capacity, except in a certain degree in a certain Psychical condition.

69. "Now the Soul of Chavah, the Bride of Jesus Christ, the First Adam, had entered into the Soul of Adam, or Jesus Christ, and the body of Chavah had entered into the body of Adam; each in their Etheric condition, as yet unclothed with the body of the substance of the flesh of Adam.

70. "It is not inconceivable, even to mortal men of this

day, that the material substance of the body of the flesh is capable of extension and projection, and of being used to form the matter of a new body. In the case of what are called 'Materialisations' this is constantly done by Sorcerers and Astral Mediums. But, in these cases, the occupying entities being only Astrals, or Phantoms, have no separate organic and spiritual existence. They are mere magnetised, obsessed Shapes, and not Egos, or Persons. Hence the Materialisations are but transient and evanescent.

71. "And it appeared unto Jesus Christos, whilst He lay in Trance, as if He had become the point of attraction of a most stupendous stream of Light from Heaven, pouring into His Body at every part, into His Mind, into His Soul, and into His Spirit; that He was a Prism, into which the Perfect Light of Jehovah was drawn, and divided in Him into the Seven Rays of Colour, and into the Seven Forms of Matter in its organic formation.

72. "And these Seven Rays entered into Him, each Ray into the nature to which it corresponded, and each Ray reflected the colour and substance of all the Twenty-Four Elements which compose the substance of the Body, and the substance of the Soul.

73. "And He saw and beheld that each Ray, thus constituted, was the complement of its fellow-rays, the whole forming one complete Light-Entity, consisting of Seven Light-Structures, and Twenty-Four Light-Parts—the Embryonic Substance of the Microcosm.

74. "Likewise He saw that the whole Ray came, in a stupendous stream of Light, from the Centre—the Person of Jehovah, His Father and Mother, Ish and Isha—wherein they were generated and fused, from Ish and Isha, into the One Ray, that passed forth in Sevenfold form, and in Twenty-Four-fold constitution.

75. "And behold these Rays all centred and were focussed in His Body and Soul, He saw Himself as the prismatic Reflector of the whole stream of Light from Jehovah.

76. "And, beholding more closely, He perceived that these Seven Rays, constituted in their Twenty-Four parts, were, in all, the figure and form of a Colossal and Supernal Man, full of colour and moving shades of incandescence and radiation. And this Man He beheld to be Himself, His own Spiritual and Perfect Being, of which His physical and incarnate Self was the most beautiful earthly pattern and material Double.

77. "Also, as He gazed in wonder and admiration upon this sublime vision, He looked still more deeply into the nature of this Colossal Man, and He saw that it consisted of Light-Substance, exceedingly glorious and beauteous, brighter than the brightness of the Sun for glory.

78. "And this Light was composed of an infinitude of lesser lights, or bodies of Light, of an infinitude of forms and shapes, and each lesser Light was likewise sub-divided into still lesser Light-Bodies, and this was the case interiorly and exteriorly, even beyond all calculation and visualisation. Every form was a Nucleus of forms, unto infinitude. And each form, though varying in shape and form, bore the likeness reflected upon it, of Himself, even as He observed that He Himself bore the likeness of Jehovah, the Father-Mother.

79. "For He observed that in each nucleated Light-Body, and in each atomic Light-Body, even to the most rare and infinitesimal cellular body of each Light-Body, there was always a Twofold form, an interior and exterior, and whilst the exterior appeared to be of one likeness, or another likeness, and never perpetually of one and the same likeness, changing from one likeness to the other, and increasing in its likeness to its interior more and more; yet the interior was ever the same likeness, even the likeness of Himself, as He is the likeness of Jehovah.

80. "Now the interior is the Soul, and the exterior is the Body. And the Soul is the Soul of Jehovah, reproduced in His offspring, and is unchangeable in all beings; it is the Logos of Jehovah, the Christos of Jehovah, in all beings.

81. "But the exterior is the Body Substance of Jehovah, and is yet to be found in the perfect likeness of Jehovah. And all that is of the Body hath to be made and fashioned in the likeness of Jehovah. For the Perfect God is not perfected, when He is only embryonic, and hath been neither formed and perfected in matter, nor hath evolved His developed and individuated being.

82. "Likewise the interior is the Soul and Spirit-Substance of Jehovah, the Nucleus and Nucleolus, and is yet to be formed in the perfect likeness and fulness of Jehovah. And the appearance of the Soul in the unchanging likeness of Jehovah is due, not to the fact of its completeness of development and constitution (for how can the Etheric Cell, or formless substance, be counted complete form and substance!); but because the Centre of the Soul is the Spirit of Jehovah the Father, the Male, that is, the Nucleolus of the Microcosm; and the Soul, that contains it, is of the Mother, the Female, that is, the Nucleus.

83. "For the Spirit of Jehovah is the Male, and the Soul of Jehovah is the Female, and as the Woman that sitteth with the Father is the Medium of the Soul of the Father, and the Father is the Source of the Spirit of the Father, and the Four Living Ones are the Media of the Four Structures of the Father and the Mother, *i.e.*, the Spirit-Structure, the Soul-Structure, the Mind-Structure, and the Body-Structure; as these Structures are eternally reproduced and projected from the Father and the Mother.

84. "But the likeness of the Soul unto Jehovah is due to the fact that the Spirit of Jehovah, which is reflected in the Soul, is of unchangeable likeness to Jehovah, even in its earliest Cellular Etheric and Embryonic state.

85. "And the whole course of evolution that followeth the entrance into the Cosmos of a Spirit of Jehovah unto the nature and constitution of an Elohe, is that course of organic and cosmic development and evolution, by which the whole nature and being of the Microcosm assimilateth

the nature and being of the Centre, the Christos, the Logos.

86. "Then did Jesus Christos behold, as He lay entranced, the Light-Stream (that was in shape and form, the likeness of His Spiritual Self, made in the likeness of the Father-Mother—the Central Microcosm—), concentreing in Himself, the material and individuated Person, entering into Him, as the Light Rays of the Sun enter into the prismatic lens, and, dividing in His Person, into the Seven Rays of separate colour and form of substance, were distributed each and all into the Twenty-Four dual parts of His Cosmic organism.

87. "And these Rays streaming into Him, thus divided, yet intrinsically One, in Him, took the form of a Woman, the Soul and the Body being the Nucleus of the Spirit-Nucleolus that rested in the centre.

88. "And as He lay, He saw the Woman gradually partake, in each of His Seven Structures, and in each of the Twenty-Four dual parts of His organism, of the substance of which they were composed, yet was the substance not depleted, neither His Sevenfold Structural Being diminished. He supplied unto the Woman the corporeal and substantial Elements of His own matter, from the eternal in-flow and out-flow of His organic system, interior and exterior, Body and Soul.

89. "When the Woman in Him had derived the needed matter to clothe and enrobe her Spiritual entity withal, She lay within Him as a beauteous flower nestling within the bosom of the tree, even as the flower of the Fig-Tree liveth and floresceth within the structure of the tree.

90. "And then did Jesus Christos observe that from His expanded and partly dematerialised form, the Woman passed forth, as coming out from His side, and She lay upon the ground, in the sweet and effulgent beauty of Her glorious Adamic nature, a Woman, by His side, in the garment of Her Native Light, the Light which She had derived from Himself, when She had formed and made

Herself of His substance, in His interior and exterior parts.

91. "And Jesus Christos awoke, at the dawning of day, and He beheld the Woman, Chavah, or Eve, lying by His side, gazing in love and devotion upon the face of Him whose life She had taken, and with whom She was eternally one, being Spirit of His Spirit, Soul of His Soul, Mind of His Mind, Body of His Body, Flesh of His Flesh, Blood of His Blood—Male and Female of His Male and Female; even as He, Jesus Christos, is Male and Female of Jehovah, Male and Female, in whom, by whom, from whom, and to whom they eternally existed, and eternally exist.

92. "And behold, the face of Chavah was the face of the Woman, with whom He had become intimately acquainted in His visions in the days that were passed, the beauteous Woman of His day-dreams, and of His night-visions, the Woman whom He had beheld descending unto Him in the stream of Light, in whom He had likewise beheld the Spirits of Beings that should hereafter be begotten of Him, and of His children, that should be the beginning of the Adamic Race, and of the Order and Hierarchy of Elohim, the Sons of Jehovah, in the Kingdom of Heaven.

93. "So Jesus Christ recognised His Bride, and knew Her, and He loved Her surpassingly. And unto Jesus Christos and Chavah, whom mankind and the terrestrial beings named Adam and Eve, were born many children. And Jesus Christos lived many generations upon the earth, and He had many wives and many consorts, and the Sons of Elohim multiplied exceedingly upon the earth, beautifying the earth, and making it the Paradise of Delight, wherein the children of Adam lived beatifically, in all the statutes and ordinances of the Square and Circle, and in all the Wisdom of Jehovah.

94. "Then did Jesus Christos come unto the end of His days, and likewise Chavah completed Her course of Life in the Terrestrial Sphere, and they ascended into the Heavens, and sat down on the Right Hand of God on the Throne of Glory, waiting until all the vast Macrocosm was completed,

the Temple of Spirit and Matter, in the Twenty-Four Æons of the Twelve Parts of the Universe, and in the Seven Planetary Circles which bisect and pass through each part.

95. "Beloved Brethren, ye have hearkened unto my words, as I have told you the story of the Christos, the First Adam, and of the Holy Mother of the Christ, the Spouse of Jehovah. Deep has been your interest in what I have already said unto you. And now I will expound unto you, briefly but clearly, the Truth that relateth unto the Son of Jehovah.

96. "First, let me say unto you, that you must not confound the *Cosmic* Maria-Isha, and the *Cosmic* Jesus Christos, with the *Eternal* Maria-Isha, and the *Eternal* Jesus Christos. Both are one and the same, the Eternal and the Cosmic, in their Identity and Personality.

97. "But the Eternal is the Personality that was ever in the Father; and the Cosmic is that which was begotten of the Father before the worlds, being the first coming into Matter of the Etheric Emanations, through the passage of evolution and of involution, forming the Triangle of Creation and the Triangle of Life, in one.

98. "Secondly, I would add that ye must not confound the *Philosophy* with the *History* of the Son of Jehovah, the Christos, of Maria-Isha, the Mother of Christos and of the Cosmos. In the teaching of the Masters and Teachers of later days, of the Divine Mysteries, owing to the profound sublimity of the Philosophy of the Christos, or the Logos, which proceedeth out of the History of the Sacred Persons; the History hath been too much overlooked and superseded by the Philosophy, chiefly for the reason that the human mind is so gross and limited, unaided by the grace of the Holy Spirit that floweth from Maria-Isha through Jesus Christos, that it cannot grasp both the Philosophy and the History. The one obscures the other, and the mind, illumined by the Philosophy of the Sacred Wisdom, is darkened concerning the History of the Personages that it speaketh of.

99. "The Person of Maria-Isha, and the Person of Jesus Christos and the Person of *all the Christs*, which afterwards individuate as Microcosms, are eternally in the Father, who is the embodiment of all Spirits and Matter.

100. "In the Order of the Being of the Father, His Spirit is the Centre—the Logos—and His Soul is the Repository of the Logos. The Spirit is the Father, and the Soul is the Mother, of all the Cells that form the Being of the Father, and of all the emanations that pass from His Being. The Mind and the Body, as the exterior nature of Jehovah, being dual (as also the Spirit and the Soul) are the Four Living Forms that are in the midst of the Throne, the vehicles of the Light-Cells of the Spirit and Soul of the Father.

101. "By the eternal fusion, or generation of the Soul and Body, the Male and Female, the Cells of Light are created and energise, and are projected, in and from the Father, as I have previously indicated.

102. "Thus ye will understand the manner in which the energy, generation, and creation of beings, in and from the Father, are mediatorially accomplished. Maria is the Female, from the Matrix of whom all the Light and Life of Jehovah, the Male, is transmitted unto the Mind and Body, and is represented by the Four Living Forms, (which correspond to the Brain, the Heart, the Nerves, and the Flesh of a Body) unto the next mediatorial Agent, who is Jesus Christos, the Son.

103. "Jesus Christos, the Son, is the individuated and perfect Image of the Father-Mother, being by natural generation, as I have related, the Son of Jehovah and Maria-Isha, and in Him, and through Him, the Life-Elements of the whole Cosmos are polarised and transmitted through the Twenty-Four Æons, or Angles of the Square of the Universe, *i.e.*, the Twelve Angles dualised.

104. "Therefore, before the Incarnation and Birth of Jesus Christos, in the Terrestrial Sphere, when He came as the First Adam, He functioned in the Being of the Father

as the Lens or Prism, that attracted the Light-Rays, or the Etheric Elements of Vitality, in the Father-Mother, and transmitted them, in their Seven Rays, and in their Twelve dual Parts (*i.e.*, the Twenty-Four Æons) to the space of the Universe.

105. "Eternally, as well as cosmically, the Son, Jesus Christos, is the Mediator of Light and Life in the Universe, which were first generated by the eternal Union and Fecundation of Jehovah (Male) and Maria-Isha (Female) in the Person of Jehovah, Father-Mother.

106. "When the time came for the first nebulising and consolidating of the Etheric Cells that had been mediated by Jesus Christos in the space of the Universe, when the Macrocosm, as I have described it to you, was a vast space, filled with undulating and vibrating rays of Ineffable Light, whose rays were seething and fusing in the vast caldron of Ether, and were slowly crystallising in the molecules that were forming into the nebulous shape of the first Planet, Earth, or Isha; then was Maria-Isha prepared likewise for Her descent into Matter, then slowly forming in the Nebule.

107. "And when the Terrestrial Sphere was formed and compacted, then did Jehovah project the Soul of Maria-Isha, in Double-Form (the Double, *i.e.*, of the Soul of Jehovah's own Personality), and She entered into the Body of a Man and a Woman, in Her dual parts, a pair who were passed into the earth after completing the stages of their evolution unto the stage previous to the Adamic stage.

108. "And of this pair was born Maria-Isha, the Ineffable Virgin, and the Bride of Jehovah, destined to be the Mother of Jesus Christos, in the incarnate life, as She was His Mother in the Being of Jehovah. Of this Birth and of the Birth of Jesus Christos, the First Adam, and of the Family of Adam and Eve, I have already told unto you.

109. "You will now understand, Beloved Brethren, that in the first instance, all the Cells of Etheric Light, the Elements of Vitality, the basis of Substance, the Essence of Matter and Force and of all creative and generative energy,

in the Macrocosm, and in the Microcosms, are originally generated in the Person of Jehovah, Father-Mother-Son.

110. "The Father is the Male, and the Mother is the Female, and the Son is the Mediator of the Cellular Offspring of the congenital relations of the Father and the Mother; and He the Father is before all, and in all; and all are in Him and of Him.

111. "And all that is cometh by generation of Jehovah-Ish, and Maria-Isha, and descendeth through Jesus Christos, who is the *Liberator* of the Light-Cells from the Being of Light, and their Transmitter, in their Seven-fold Radiation, into the Twenty-Four Angles, according to their Twenty-Four *Æons*, or dual Parts, which answer respectively unto the Seven Structures, and to the Twelve Organs of the Body and of the Soul of the Microcosms and of the Macrocosm.

112. "At the period of the history of the Cosmos when the story I have just related took place, there was *no formed Macrocosm*. All was inchoate and immaterial. The Father, the Mother, and the Son, were in the One Person of the Father—the Triune Person. Neither was the Mother an Individuated or Cosmic Being, nor was the Son an Individuated or Cosmic Being. They were not Persons, of distinct cosmic personality; they were Persons distinct in their Individuality, but only Etherically existing, in the Primordial Substance of which the Person of Jehovah, Triune, is constituted.

113. "Their cosmic *Doubles* or *Counterparts* were not created, only their Original Beings existed, in one Triune personalisation in Jehovah.

114. "Yet mistake not my meaning. I mean not that although Jehovah, the Father, Maria-Isha, the Mother, and Jesus Christos, the Son, were in Jehovah, and, apparently One Person, yet they were not by any means literally One Person. They eternally maintain their differentiation of Personality. The love of the Father and Mother was eternally maintained and consciously realised, even more indis-

solubly than the Love of husband and wife in incarnate existence. The Father, the Mother, and the Son, were more distinct, and more self-conscious in their distinctiveness than are the Body, the Mind, and the Soul of an incarnate being.

115. "Neither suppose, when the Mother, Maria-Isha, descended into Matter, and became a Cosmic Woman, the Cosmic Bride of Jehovah, and the Mother of Elohim, that the Mother, in Her eternal Etheric state, had parted from the eternal Triune Person and Being of Jehovah. Otherwise, then, the Soul of Jehovah would have parted from the Body of Jehovah. For schism of Being is impossible.

116. "No, the Incarnate Maria-Isha, who ascended to the Throne of Jehovah, is the Cosmic Double, or Material Counterpart of the Etheric Maria-Isha, by whom She was vitalised and formed, through Jesus Christos, the Mediator of the Divine Currents.

117. "Again, ye must not suppose that the Son, Jesus Christos, when He descended into Matter, and was born of Maria-Isha and Jehovah-Ish, was parted from the Person of Jehovah, Father-Mother, in the Etheric state.

118. "The incarnate and cosmic Microcosm of Jesus Christos, who is the First Adam, was the Cosmic Double, the Materialised Counterpart, of the Jesus Christos, who is eternally in Jehovah, the Father-Mother.

119. "Nor must ye also suppose that the Doubles or Counterparts of a Being are not one and the same as the Being of which they are the Counterpart. They are one and the same, and only in appearance do they seem to be the contrary. The one is the projected form of the other.

120. "All Beings have their Counterpart, their Doubles. And only when the Original Being, which is at one and the same time in the Person of Jehovah, and in the Soul of the Being, hath coalesced with the Counterpart, in its final degree of evolution and development; when all the elements and results of its course of passage through Matter, have been assimilated and realised; will the Counterpart and the

Original Being reunite in the Person and with the Person of Jehovah.

121. "Then will come to pass that Mystery of the Kingdom of Heaven, *the Restitution of all things*, when the *Identity* of the Microcosms with Jehovah will be revealed, (the Doubles being united, the Original Beings and the Counterparts coalescing) whilst the Individuality of the Personalities of the Microcosms will be fixed and eternally perpetuated, in the Order of Elohim.

122. "Again I must say unto you that, because I say that the Original Being is in the Person of the Father, I mean not that there is disunion between the Original Being and its Counterpart, for this is by no means the case. The Original Being and the Counterpart (the latter being the Cosmic Microcosm, and the former being the Etheric Entity) are eternally One, and the attachment of the one to the other, viewed in their differentiated forms, is the Spirit of Jehovah, or the Nucleolus in the Soul of the Microcosm.

123. "In other words, the Cosmic Microcosm is a projection, or extension of the Etheric Entity. The Christos in the Microcosm is the point of Conjunction, of Unification, and of Identity, with the Etheric Entity, which is a part of Jehovah, and we call it the Spirit of the Microcosm.

124. "This Union is indissoluble and permanent—not even Sin can part this infrangible cord that linketh the Spirit of the Microcosm to Jehovah.

125. "And the *purpose of Evolution, and the discipline and passage of the Microcosm through the Incarnate and Material process of existences, or reincarnations, is that the completion of the Individuation of the Being may be accomplished, the culmination of which is the Reunion and the Identification of the Microcosmic Counterpart or Double, with the Original Being that is in the Father eternally.*

126. "And this Reunion is the end of Evolution, the fixation and sealing of the individuality of the Microcosm, the perfect Union and Identification of the Microcosmic

Counterpart with the Original Being; or the Heavenly Marriage.

127. "This, Beloved Brethren, is the eternal *Mystery of Cosmic Destiny*, the reason that is behind every act in the vast scheme of creation, whose ages-long course of development culminates when the Soul of the Ego finds itself one and the same with the Soul of Jehovah, the Father, the Mother, and the Son.

128. "Slow and gradual is the process of unfoldment, of growth, in which the Ego, the Spirit of the Microcosm, the Cosmic Counterpart of the Spirit of Jehovah, passeth the infinitude of stages of its growth, and the innumerable phases of cosmic being. The path of the Microcosm is a long path; it is the path of a *Light-Ray*, through every phase and form of its change and development unto the *Light-Substance*, and upward and onward, unto the *Light-Organism*; until it is raised unto the *Light of Manhood*, and then graduateth in the final Steps and Degrees of the Square and Circle, unto the most Glorious Form of the *Light-Godhood*, even the Form of Elohe, which are the degrees of evolutionary ascent represented in the figures of the Four Living Forms in the midst of the Throne.

129. "I have shewn unto you the manner in which the Light-Ray is generated in the Being of our Father-Mother, how it is polarised and centred in the Son of Jehovah, and then mediated into the Seven Circles of the Macrocosm, through the Seven Luminaries of the Inner Temple of Jehovah, the Receivers and Transmitters of the Seven Rays that radiate from the Divine Prism, the Son of Jehovah.

130. "It is for me now to expound more clearly the nature and functions of Jesus Christos, the Central Mediator, on the Throne of Glory; of the Four Living Ones that are in the midst of the Throne; of the Seven Luminaries that surround the Throne; and of the Four-and-Twenty Hierophants that form the Outer Circle of the Celestial Hierarchy in the Temple of Jehovah.

131. "It will then be my final task to expound the Mys-

tery of the Bleeding Lamb, and all the glory and blessing that centres in that most mystical and significant Figure.

132. "Ye now know who the Son of Jehovah is, and ye have heard the story of His beginning, how He that hath no beginning; who is eternally; came into *Existence*, for there is a difference between *Being and Existence*. Being is eternal, Existence is temporal. Being hath never had a beginning, Existence hath a beginning. Existence is the emergence of Being from the Etheric nature into Cosmic Form and Substance. Existence is the evolution of Spirit into Form, Substance, and the Concrete state; it is the Individuation of the Eternal Ego from its non-personal condition of Cellular Etheric Substance, to the personal and realised Independent Ego.

133. "The Father-Mother-Son, Jehovah, hath Eternal Being, the Three-in-One. The Mother, in that She is the Mother of all Being and Existence, Eternal in Her Being, and came into Existence as Maria-Isha, the Mother of the Christos. The Son, in that He is the Mediator and Vehicle of the Light-Offspring of the Father-Mother, Eternal in His Being, and came into Existence as Jesus Christos, the Son of Jehovah and Maria-Isha; the only Begotten Son of Jehovah Father-Mother.

134. "As Being, Eternal with the Father, Maria-Isha is the Mother of the Light of Jehovah, that streameth from the Father, through the Four Natures of His constitution, represented by the Four Living Forms in the midst of the Throne, which are as the Heart, the Brain, the Nerves, and the Spinal Cord, of the Macrocosm.

135. "These Four Living Forms represent both the Father and the Mother, the Soul and the Body, and the Spirit that is the Innermost Nucleolus, encompassed by the Soul and the Body.

136. "Now, in order that ye may see clearly what are the mediatorial functions of Jesus Christos, the Son of Jehovah, mediating between Jehovah, Father-Mother, and the Macrocosm, it is necessary that I unfold unto you the

meaning and functions of the Four Living Forms which I have shewn unto you, in the midst of the Throne.

137. "Ye remember that, in describing unto you the Four Living Forms, under the figures of the Dragon; the Anthropoid, or the prehuman species; the Adamic Man, or pre-Elohistic species; and the Elohe, (or in the present constitution of the human race, under the figures of the Lion, the Calf, the Man, and the Eagle) I pointed out that these Four Living Forms represent the Four Structural Natures of Jehovah, the Father-Mother, and constitute the Third Person of the Triune Godhead.

138. "The Dragon representeth the Body-Structure of Jehovah; the Anthropoid representeth the Mind-Structure of Jehovah; the Adamic Man representeth the Soul-Structure of Jehovah; and the Elohe representeth the Spirit-Structure of Jehovah.

139. "But the same representation of the Four Structures, or Natures of Jehovah, hath also a reflex representation in the Macrocosm and the Microcosms. For, as the Macrocosm and the Microcosms are Jehovah in Diffusion, in Manifestation, and in Individuation, so these Four Living Forms represent the Four Structures of the Macrocosm and of the Microcosms, as well as of Jehovah, the Prototype and Original Entity of the Macrocosm and of the Microcosms.

140. "For in Jehovah all the Original Entities or Beings exist eternally; and the Macrocosm is the Double or Counterpart of the whole Being of Jehovah, and the Microcosms are the Doubles or Counterparts of the Original Beings whose Cellular and Etheric Forms eternally constitute and co-exist in the Person of Jehovah.

141. "But Jehovah hath His own Personal Double, or Counterpart, in the first place, in Maria-Isha, His Wife, who is the Mother of the Macrocosm. Therefore the Four Living Forms are the representation of Maria-Isha, and Maria-Isha is the Third Person of the Triune Godhead, as represented by the Four Living Forms, which represent the

Four Structural Natures of Jehovah, the Macrocosm, and the Microcosms.

142. "And the reason that Maria-Isha is not represented as the *Woman* in the vision I have shewn unto you of the Great Crystal Throne of Glory, is that none of these Structural Natures of Jehovah, nor of the Microcosms, nor of the Macrocosm, could have any *Existence*, but only could they have *Being*, without the *Woman*. For out of the Matrix of Maria-Isha came forth, first, the Macrocosm, and then the Microcosms, and the Four Structural Natures of all. *Through the Woman therefore doth Being come into Existence; the Impersonal findeth Personality; the Infinite becometh the Definite.*

143. "Therefore, likewise ye see that the *Woman Maria-Isha*, hath this Four-fold representation, figuring thereby the Four Typical Forms of Development that the Microcosm taketh, after generation and projection from Jehovah, through the Matrix of the *Woman*, or the Four Great Kingdoms of Microcosmic Being—the Dragon, the Anthropoid, the Adamic Man, and the Elohe; these being the Four Stages of the evolution of the Individuated Counterpart of the Etheric and Spiritual Ego that co-existeth eternally in Jehovah, Father-Mother; the Four Steps in the process of the Personalisation and Individuation of the Impersonal, Infinite, and Spiritual Being.

144. "From what I have previously said, ye will remember that the Four Living Forms represent the emanations of the Father, generated in the Womb of the Mother, and mediated through the Son. These emanations are the Elements of Vitality, the Etheric Cells of Light, which form the substance of all evolving Beings, or Microcosms, themselves also being in the process of Microcosmic evolution.

145. "Hence the representation of the Four Living Forms as the Four Natures of the Microcosm—the Spirit, the Soul, the Mind, and the Body. The units of cellular substance of which these Four Natures are composed, originally come from the Person, or Being, of the Father, and the

Mother; *i.e.*, the Body and the Soul of Jehovah, and the Mother, being the Matrix from which all the offspring flow, is the Mother of the Cells of Light.

146. "Now ye know that the Elements of Vitality are the embryonic forms of the Beings ultimately to evolve in individuated existence. They are the first form in which the Counterparts of all Beings are manifested in the Macrocosm. Each Cell therefore hath its Original Being eternally in the Father-Mother; and the Counterparts, or Doubles, are the cosmic projections of the Original Beings, as Maria-Isha is the Cosmic projection, or Double of Isha, and as Jesus Christos is the cosmic projection of the Son of Jehovah, in the Triune Being of Jehovah.

147. "Jehovah, Father-Mother-Son, is the Original Being of the Macrocosm and the Central Nexus of the Original Beings of all the Cosmic Counterparts, or Microcosms of the Macrocosm. And the Spirits in the Microcosms are the Spirits of the Original Beings that are eternally in Jehovah, Father-Mother-Son. They are the Light-Rays which are the Sun in Radiation, and the Sun is Jehovah in Centrality, inseparable from the Rays, and the Rays inseparable from the Sun.

148. "Therefore the world hath been taught to speak of the Four Living Forms as *the Holy Spirit, which meaneth not the Spirit-Nature of Jehovah, but the Spiritual Being of Jehovah in His Four Natures, outpoured through Jesus Christos, from the womb of Isha, in congenital relations with Ish.*

149. "Therefore Isha is the Spirit, or Soul of the Macrocosm, represented in the Four Living Forms, and Ish is the Body of the Macrocosm; and Jesus Christos is the Mediator and Manifester of the Soul and Body in One. He is the Prismatic Lens, that receiveth, divideth, and transmiteth, the Light-Rays into the Macrocosm, through the Seven Luminaries and the Twenty-Four Æons.

150. "And the representation of the Four Living Forms in the different evolutionary stages of Microcosmic development—the Dragon, the Anthropoid, the Adamic Man, and

the Elohe—meaneth that the Elements of Vitality, that are the substance of these creatures, come from Jehovah, Father-Mother congenitally, and likewise that these Cells must pass through every stage of evolution, from the lower to the higher, in their development to the Order of Elohim, their ultimate Destiny.

151. "The Four Living Forms represent the Four Natures of Jehovah, Father-Mother, Male and Female, as they emanate from the Father, Ish and Isha, Male and Female; and from Jehovah-Ish, Father, and Jehovah-Maria-Isha, Mother; they represent the Four Natures of Jehovah, in their Spiritual Oneness, eternally co-existing in the Being of Jehovah, Ish and Isha; they represent the Four Natures, in the form of Etheric Light-Cells, emanating from Jehovah, Ish and Isha; and converging to the Supreme Magnetic Centre of Microcosmic organisation in the Son, Jesus Christos.

152. "As the Original Offspring of Jehovah, Ish and Isha, the Light-Cells, or embryonic forms of the Microcosms, are unformed and formless. By the Union of the Father Jehovah-Ish, and Maria-Isha, in eternal Marriage, the Microcosms, Male and Female—the embryonic Soul and Body—are Spiritually conjoined in the embryonic entity of a whole Microcosm.

153. "But in order for the Microcosms, or Light-Cells, thus conjoined and unified, by generation in Jehovah, Father-Mother, to attain unto Microcosmic Form, the Light-Cells need to polarise in a Substantiated Microcosmic Being, who shall be the Medium of their proper diffusion in the Macrocosm, according to the relations of the various Structures and Organs.

154. "Each Cell is as the Sun, dividing itself into its radial forms, each radial part individually taking substance, form, and definiteness of personality. And Jesus Christos is the Being, substantiated in form, perfect in Microcosmic Personality, the Son of Jehovah and the Son of Man, in

one; who functions as the Sun of Microcosmic Radiation and Mediation.

155. "Soul and Body, perfect in equilibrium, unity and nature, He is Male and Female in One Man, God and Man in One Person, alike the perfect Receiver of the Light-Rays from Jehovah, Father-Mother, and the perfect Transmitter of the Light-Rays unto the Macrocosm.

156. "Jesus Christos is the perfect and absolute Reflection and Image of Jehovah; He is Jehovah, the Microcosm, Jehovah-Elohe, Jehovah-Adam; in Him is reflected and concentrated the Spiritual Rays from Jehovah, Ish and Isha, Father-Mother, as represented in the Four Living Forms—the Figures of the Four Natures of Jehovah, Ish and Isha.

157. "He is therefore unto Jehovah the completion, the finality, the perfection of Jehovah, in His exteriorisation of Himself in the Macrocosm. The Son of Jehovah and the Son of Man is the Person of Jehovah in substance of Spiritual Matter, *i.e.*, of Matter void of all elements that are not pure as the Light of Jehovah, (for I am not here speaking of Matter as ye know it in this corrupt world).

158. "He is, unto the Macrocosm, and all Microcosms, the Manifest Jehovah, in Substantiated Form and Perfect Manhood; the Substantiated Manifestation of the Manhood and Womanhood of Jehovah, Ish and Isha.

159. "Likewise He is the Formative Basis and Source of all Microcosms, in their Microcosmic state, as, in His Etheric Original Being, in Jehovah, of which He, the Microcosm, is the Cosmic Counterpart, He is the Formative Basis, or Centre of Light-Cells in the Being of Jehovah.

160. "From the time when the Microcosms attained to the state of Manhood, in the Adamic Race, Jesus Christos is the Medium of the Logos, or the Christos, in each Microcosm arriving at Adamic Being. He is the Christos-Centre of the Macrocosmic Christos, and the Central Medium of the Christos in all Microcosms.

161. "Through Jesus Christos the Christos in all Microcosms hath Union and conscious Fellowship with the

Christos of all Microcosms in Jehovah, which are the Original Spiritual Beings.

162. "All Microcosms are constituted in the same manner, the Nucleolus in the Centre of each being the Christos-Double, or Counterpart of the Original Christos-Spirit, in eternal co-existence in Jehovah. The great work of Evolution, of the vast progress of the Microcosm through the Zodiac, and through the Seven Planetary Spheres, in all the Rounds and Cycles of existences, is the assimilation of the perfected Interior with the perfected Exterior; or the attainment of the Microcosmic Christos by the perfected Unity of the Microcosmic Christos with the Spiritual Christos.

163. "It is the Transmutation of the substance of the Microcosm into the substance of the Christos-Pneuma; and of the substance of the Christos-Pneuma into the substance of the Microcosm; or the state of perfect Equilibrium.

164. "Jesus Christos, in the Throne of Jehovah, is the Way of Attainment, the Door of Entrance into the Inner Sanctuary of Jehovah: the Door of the Temple of the Macrocosm; through which the Microcosms enter into Union, or Oneness, with the Christos-Pneuma of Jehovah.

165. "Ye remember that I have said that the Macrocosm is a Being, a complex Microcosm, the Replica and Image of Jehovah, the Central and Originative Microcosm. Eternally; before the Beginning of the Cosmos, the Macrocosm had no *formed and Materiated Existence, it was Being of the Being of Jehovah.* At that period only Jehovah was Form, and only the Sun, or Solar Orb, was a Materiated Body.

166. "But when the Etheric Cells finally arrived at the period of Nucleation and Materiation in the Circles of the Macrocosm, then the Macrocosm began to take Cosmic and Material Form.

167. "Thence after, the Microcosm gradually assumed a Cosmic and Material Form, or Body, the Planets and the Sunlets gradually emerging from the Etheric formlessness, and the Universe became a vast complex body, each orb

and sphere revolving in co-ordinate relations to all, and all in co-ordinate relations to the Centre.

168. "And as Jehovah, Father-Mother-Son, is the Centre, or Head of the Body of the Spiritual, or Etheric Macrocosm; so Jesus Christos, the Son of Jehovah, is the Microcosmic Head of the Cosmic, or Material Macrocosm. For that in Him are concentrated the Light-Rays of Jehovah, Father-Mother-Son, and in Him they are focussed, assimilated, and diffused into the Macrocosm, for their passage through the course of Individuation and Development, by which they come unto the state of perfect Microcosmic Being—the Elohistie state.

169. "Jesus Christos is the Cosmic Prism of the Primordial Light-Rays that emanate from Jehovah. Through Him the Seven Structural Parts are divided and diffused into the Macrocosm, and commence the existence which shall culminate in their return unto Jehovah, to be finally born in the Kingdom of Heaven, of Jehovah and Maria-Isha, by natural generation.

170. "Jesus Christos alone received Birth by natural generation on the earth; He only is the Begotten of Jehovah, in the Flesh, by Human and Physical Conception. He is the Only-Begotten Son of Jehovah, born of Maria-Isha in the Flesh, and Conceived of the father, Jehovah, in His Spirit-Form, as I have related it.

171. "But all the Microcosms that accomplish the passage of the Macrocosm, and attain unto the final Degrees of the Adamic Order, when they pass unto the Kingdom of Heaven, are naturally begotten of the Father, in the womb of Maria-Isha, and become the Son of Jehovah, of the Order of Elohim, in the Household of Jehovah.

172. "Yea, verily I say unto you, Beloved Brethren, that Elohim are verily the Sons of Jehovah, and Maria-Isha is the Mother of Elohim; for all Microcosms that enter the Elohistie state, are merged, in their divided dual nature, in the Beings of Jehovah and Maria-Isha, in the same manner

that the Microcosms are merged in the bodies of the male and female who are their earthly parents.

173. "Then are they brought forth in the Kingdom of Heaven, the manner of their birth being according to the manner of Spiritual Beings, and not according to the manner of earthly births. They are begotten of Jehovah and Maria-Isha, in the full measure of their perfect Elohistie state.

174. "Indeed, Beloved Brethren, ye know not to what depravity the earthly Microcosms have been reduced, when, by reason of the Sin of our First Parents, the Human Race hath suffered so much in their material nature.

175. "From the hour of the Disobedience of the Adamic Race, at the Fall, Conception and Birth have been degraded and degenerated into the Labour and Suffering that it now is. And the conditions of Childbirth are infinitely out of order with the true and normal condition.

176. "The birth of normal creatures meaneth no infantile oblivion and darkness of the understanding. Children retain, in birth and childhood, the perfect intelligence and knowledge of their past existence, and enjoy the fruition of all their previous lives and disciplines.

177. "They begin their incarnate life precisely from the point that they reached in their previous Paradise, ('Devachan') and they progress without delay in the Path of their Disciplines, Instructions, Temptations and Developments.

178. "Thus, when ye understand that Elohim enter the Celestial Existence, that they are merged in the Being of Jehovah-Ish, and Maria-Isha, and are born into the Celestial Kingdom by the natural processes of generation, ye will likewise understand that this birth is a very different thing from any idea of birth, as it is experienced upon the earth.

179. "Likewise ye will understand that the mergence of the Microcosms in the Beings of Jehovah-Ish and Maria-Isha, is not the mergence of the Ego in an eternal and non-personal sense, as some Teachers suppose, but only that mergence that must take place, when the Microcosm is born

again of new Parents—in this case, of Jehovah-Ish and Jehovah-Isha.

180. “Beloved Brethren, in my next Discourse, which concludeth the present course of Discourses on the Mysteries of the Tri-Une Godhead, I shall unfold further to your understanding the Mystery of the Four Living Forms; being the Revelation of the Mystery of Sexhood and Natural Generation.

181. “Later, I shall preach a further series of Discourses on the Lesser Mysteries, which shall be delivered to the Greater Discipleship and the multitude of Enquirers and Aspirants.”



CHAPTER X.

THE MYSTERY OF THE TRI-UNE GODHEAD.

PART V.—THE MYSTERY OF THE FOUR LIVING FORMS; THE MYSTERY OF SEXHOOD AND NATURAL GENERATION.

1. "Beloved Brethren, I have now brought you to the closing Discourse of the course of instructions I have given you upon those Greater Mysteries of the Wisdom of Jehovah that treat of the Tri-Une Godhead, and which are necessary for you to know, that ye may be fitly prepared and enlightened for your Initiation in the sacred Degrees of the Cross and Serpent, and for your entering into those Gates which open not to any that have not the Golden Keys thereto.

2. "Ye will remember that, in one of my former Discourses, I opened unto you the First Principle of the Universe, or of the Square and Circle, which is the symbol of the Universe, the Macrocosm. That Principle is revealed in the Law of Mediation, in which Mystery all the Mysteries of the Universe, or of the Square and Circle, are involved. As I said unto you, it is the Central Mystery of Mysteries, around which all the Mysteries of the Universe revolve. It is the ultimate and basic Law of Causation and Energy, by which the Macrocosm and the Microcosms exist.

3. "In my Discourse upon the Law of Mediation, I opened out to you the picture of the most sacred and glorious Temple of Jehovah, and of the Central Figures in that Temple, or the Forms of the Tri-Une Godhead. First, ye saw the Form of the Great Father, on the Throne of Glory; Secondly, the Forms of the Four Living Ones in the midst of the Throne; and Thirdly, the Form of the Son of Jehovah, at the right hand of the Father on the Throne of Glory.

4. "Ye will remember that I unfolded unto you the manner in which the Cells of Etheric Light were begotten in Jehovah, the Father-Mother of all Microcosms, in their initial embryonic form of Light-Cells. Passing from the Person of Jehovah, they were mediated through the four organs of Force and Energy, represented in the Four Living Forms, unto the Person of the Son of Jehovah, represented as sitting with the Father on the Throne of Glory, together with the Four Living Forms.

5. "These Four Living Forms I have shewn to you as having various significations and representing various ideas, in their relations to Jehovah and to the Universe. And I perceive that in your minds there is still some perplexity concerning them, which I will now proceed to clear up, before we can further advance in the unfoldment of these Great Mysteries of the Tri-une Godhead.

6. "Let me first recapitulate the various representations which the Four Living Forms convey in their several aspects and functions.

7. "First, I shewed unto you that the Four Living Forms represent the four natures of Jehovah, of the Macrocosm, and of all Microcosms. Now, I have said that the Universe, or the Macrocosm, is, as a whole, *one Organism, or an infinitely complex Microcosm*, consisting of all the cosmic units that form the entire Substance of the Universe, and of all organisms in the Universe.

8. "Therefore, the Four Living Forms are the representation, not only of Jehovah, the Central Microcosm of Microcosms, but of all the Microcosms that form the Macrocosm; and as the four right angles of a Square extend from the centre of a circle to its circumference, each line of each right angle bisecting the circle, so the four natures of Jehovah do extend from Himself unto the infinite bounds of the Universe, and are repeated in each of the units of the Macro-



cosm, which are parts of Himself, as a ray of sunlight is a part of, and inseparable from, the Sun.

9. "Secondly, I have shewn unto you that the Four Living Forms, as representing the oneness of the Universe, and the intrinsic and integral relations of all organisms in Jehovah, represent the four main organs, which act as the vehicles of the Aura of Jehovah, the agents of the Will-Force and Thought-Energy from the Brain of Jehovah in His four natures, unto the Brain of the Macrocosm, and of all Microcosms, in their four natures.

10. "These four organs, represented by the Four Living Forms, are, the Brain, the Nerves, the Spinal Cord, and the Flesh, of Jehovah, Father-Mother, of the Son of Jehovah, of the Macrocosm, and of the Microcosms. They represent the reproductive, the sensory, and the perceptive faculties, the organs of Energy and Generation, of all organisms, beginning from the Centre, Jehovah, and extending throughout all the Macrocosm and repeated in all Microcosms.

11. "From these two representations of the Four Living Forms (of which I have spoken more at length in my two first Discourses, in describing the most Sacred Temple of Jehovah); it will be seen that they represent the media of the discharge of the Thought-Aura of Jehovah into the Macrocosm, at their very first emanation. They are the *actual orifice* of the Father, from which the offspring of Jehovah begin their first introduction as substantiated and individuated Beings, as distinguished from the eternal and unsubstantial Being of all Microcosms eternally in the bosom of the Father.

12. "For this cause do they appear on the Throne of Jehovah in the forms in which I have before described them, not only representing, as ye will remember, the four natures of Jehovah, the Macrocosm and the Microcosms, but also as representing the four principal types of the Microcosm in its evolution unto the Perfect Man, or Elohe. By this twofold representation they portray the oneness,

solidarity, and integrality of the whole aggregation of Microcosmic units (in their several gradations of evolution) with the Centre, Jehovah, who is, by the same manner of representation, the Source—Father-Mother—of the Macrocosm.

13. "Having reminded you of these statements, which I have already more fully uttered in the previous Discourses, you will now be able to grasp with understanding the two further representations which I have stated to you in my last Discourse, of the Four Living Forms.

14. "First, I have said that the Four Living Forms are the *"orifice of Jehovah, Father-Mother, from which the offspring of Jehovah begin their first introduction in substantiated and individuated existence"* in the cosmos. Therefore ye will see what a great truth is represented in the Four Living Forms as the Mother of the Macrocosm. Jehovah-Maria-Isha is represented under the Four Living Forms, as being the Matrix from which are begotten the offspring of Jehovah-Ish, and Jehovah-Isha, the Eternal Father-Mother of the Macrocosm.

15. "Thus we have, in this representation of the Great White Throne, the complete representation of the Tri-Une Godhead; the Father, the Mother, and the Son. (1) The Father, Jehovah, is the Central Figure, the Eternal Father-Mother, Jehovah-Ish and Isha; (2) Jesus Christos, the Only Begotten Son of Jehovah, begotten, before all worlds, of Jehovah-Ish and Jehovah-Maria, the Cosmic Double or Counterpart of Jehovah-Isha; and (3) Jehovah-Isha-Maria, in Cosmic Substance and Form, who sitteth with the Father and the Son on the Throne of Glory, and is represented in the Vision of the Great Temple of Jehovah, under the figure of the Four Living Forms.

16. "Remove from your Minds, Beloved Brethren, any thoughts of the human intellect, which refuses to see One in two forms, or in any number of forms. I am aware of the disabilities of your limited perceptive and intellectual faculties, which obscure from your comprehension those

presentations that can only appeal to the Soul and Spirit faculties, which ye cannot exert until ye have come to function in the Fourth Dimension.

17. "Therefore ye find it difficult to reason out the fact I have told you, that the Four Living Forms are One Form, and that the One Form is Two Forms. Ye can hardly conceive, how, that the Four Living Forms are in reality the Woman, Maria, as the spiritual vision knows Her, the finished creation of the Jehovah-Isha, of which Her form portrays the several grades of Her evolution in the cosmic spheres. The spiritual vision only perceives the Woman as One form—the Mother of the Only Begotten Son, Jesus Christos, and of all the Elohim; but in that sublime Form of *the Woman*, the spiritual vision likewise sees the forms which She has manifested in the course of Her evolution unto the Perfect Woman, or Elohe.

18. "To Elohim the pure mathematics of multiples in unity is not a mere reasoning expression, it is a dynamic and real phenomenon. Even as 20 is a multiple of x which can be reduplicated and multiplied *ad infinitum*, so a man is a multiple of x multiplied *ad infinitum*, each x unit being a Being, a form, of an x Microcosm, differentiated from other units in the x Microcosm, in form, features and characteristics, and each having its own future career of cosmic evolution and destiny.

19. "So, what are the Four Living Forms but the Four Eternal Types of past heredity in the ascending steps of evolution from Matter to Spirit, and from organic being to Elohe?

20. "Again, as I have said that the spiritual vision sees the forms which Maria hath manifested in the course of Her evolution unto the Perfect Woman, or Elohe, represented in the Four Living Forms, so I say again, that the spiritual vision only can perceive the Identity and Oneness of the Two Forms of Maria-Isha, the Eternal Woman, in the Form of Jehovah, Father-Mother, and Maria-Isha, the Cosmic Woman, in the Four Living Forms in the midst

of the Throne. The Two are One, as the Four are One, Maria-Isha and Jehovah-Isha being One Being, the Eternal and the Counterpartal, or Cosmic Woman, the Woman of all Women, the Mother of the Macrocosm, and the Mother of Elohim.

21. "As the Mother of the Macrocosm, in its Etheric and unindividuate form, She is Jehovah-Isha; as the Mother of the Macrocosm in its substantiate, individuate and perfect form, She is Jehovah-Maria. Commencing its course of cosmic evolution, the Cell-Embryo or Light-Cell of Thought-Aura is begotten of Jehovah-Ish and Jehovah-Isha, the Father-Mother, in the Eternal Being of Jehovah, and passeth into the cōsmic state. Terminating its course of cosmic evolution, the same Cell-Embryo, having evolved by the long course of cosmic evolution and involution in the spheres of the Macrocosm, is begotten of Jehovah and Maria, the Father and Mother of Elohim, and entereth the Perfect Life of Elohim in the Most Worshipful and Sacred Order and Hierarchy of Jehovah-Elohim.

22. "Second, I have said that the Four Living Forms are the Media, or Agents, of the emanations of the Elements of Vitality, the Cellular Embryos of organisms, begotten of Jehovah-Ish and Isha, in the womb of Jehovah-Isha, the Eternal Mother of the Macrocosm, by congenital relations with Jehovah-Ish in the One Person of Jehovah-Ish and Isha.

23. "The Four Living Forms are the Matrix of the Macrocosm, the Womb of the Thought-Aura of Jehovah, in which they are generated before they emanate in the form of Etheric Cells of Light, from the Person of Jehovah.

24. "Now these Cellular Elements of Light are the Thought of Jehovah, that passeth into the Macrocosm in rays of Primordial Light, and are the sub-basis of all that is created and formed in the Macrocosm. And all that is created and formed are the substantiated forms of the Thought-Aura of Jehovah, the developed, or developing creatures of the Mind of Jehovah, in the first place, brought

into correlation with the Macrocosm through the succession of Celestial Mediatorial Agents, that, each in its order, diffuse the Light of Jehovah, and contribute, in their order, the necessary degrees of development in the making of a Microcosm.

25. "The Thought-Aura, I have shewn to you, are the infinitesimal Cells of Initial Light, or the Primordial Fire, of which the Constitution of Jehovah, the Macrocosm, and the Microcosms, are severally composed, in various forms of their manifestation, substance, and cosmic conditions.

26. "They are Pure Primordial Light, and infinitely potent in their dynamic nature and force. They are the unutterable expression, in dynamic and etheric substance, of the Mind of Jehovah, the manifestation of the Logos, that can only be apprehended through the successions of polarising media, by which they are gradually transmuted and modified, in the ratio of the spiritual conditions of each Mediatorial Circle of the Zodiac, into which they, in due course, penetrate.

27. "Now these Thought-Aura of Jehovah are the essence and basic quality of all Substance, all Matter, all Force—yea, of all that is—in the Universe. They are the subtle and invisible Power that energises every activity, every motion, every thought, every form, every appearance, that obtains in every part of the Universe, and in every Microcosm.

28. "They are the secret, mysterious Force that creates, dissolves, re-creates, and perfects everything, fixed or movable, in the Universe. They compose the translucent vibrating substance of the Etheric Fluid that fills and unifies the Macrocosm, that interpenetrates all the vastness of Space; that fills the vacua of bodies, and the minutest interstices of molecules and atoms, that causes the perfect harmonisation of the sidereal and planetary Spheres, in their wondrous order of rotation and revolution.

29. "They are the hand, the feet, the voice, the eyes, the ears, and the senses of Jehovah, overspreading and pervad-

ing the whole Universe; unobserved, but all-observing; intangible, and therefore unassailable, but all-potent, all-mighty, omnipotent; impalpable, but all-feeling and all-knowing.

30. "They are, as I have said, the sensory and perceptive faculties, as well as the reproductive, generative, sustaining, energising, and vitalising organs of the Person of Jehovah, Father-Mother. They perform, for Jehovah, all the functions that these organs perform in a human being; only regarding the Person of Jehovah, not so limited to His own individual Microcosmic Personality, but as the Central Figure or Entity in the greater Person of Jehovah, which is the Macrocosm.

31. "Thus in the language of the Square and Circle, or pure Heliometry, the Centre is Jehovah, and the Four Right Angles are the Four Living Forms, whose lines are as the organs of Jehovah, co-extensive with the Circle of the Macrocosm, the transmitting and receiving instruments of the Mind of Jehovah, the Great Central Dynamo of the Macrocosmic Battery. In Symbolisation and representation of these



fundamental truths, of the Omnipresence, the Omniscience, and the Omnipotence of Jehovah in the Macrocosm (shewn by the operation of the dynamic and magnetic Force that is inherent in the fluidic substance of the all-pervading Etheric Cells, whose Source is Jehovah, and whose Destiny is Jehovah-Elohim), ye will remember that I described the Four Living Forms as possessed of Six Wings, and as covered with Eyes on all sides and in all parts.

32. "The Wings, situated two on their feet, two on their shoulders behind, and two in front of their arms, represent the Omnipresence of Jehovah, in the diffusion and radiation of Himself by the currents of the Etheric Light-Cells, which penetrate into the Circles of the Macrocosm, from the Centre to its Circumference.

33. "The Omnipresence of Jehovah means the perfect solidarity and oneness of the Etheric Cells, which are the sub-basis of the Substance of the Macrocosm, and of the Microcosms. It means that the Macrocosm is Jehovah in His perfect Corporate Constitution, as the integration of cells in all parts of the body are co-ordinately and integrally One with the whole body, and as the separate rays of sunlight are inseparably and indissolubly identical with the Sun.

34. "Let this Truth sink deeply into your Souls, Beloved Brethren, that you, as a person, a Microcosm, a man, are Jehovah in one of His infinitude of radial and corporate manifestations, forming some part of some organ of the corporate Body of Jehovah in the Macrocosm, of which Jehovah is the supreme, over-ruling, governing and creating Mind; and ye all, together with all Microcosms, are cosmic units in the organic constitution of the Macrocosm, in which, and by which, Jehovah gives expression to the workings and generated visional articulations of His Thought, in the planes of materiated and cosmic substance and activity.

35. "You are, yourself, a living proof and example of the Omnipresence of Jehovah; you are *presence-ing* Jehovah in your own life and existence in this world. And not only so, but ye all are the complete replicas of Jehovah in His All-Presence.

36. "As Jehovah is Father-Mother, in the supreme rank of Dual Parentship in His own Person, so are ye, each and all, father-mother in your several ranks, in the eternal order of evolution and cosmic conditions.

37. "And now, Beloved Brethren, on this point I have somewhat to say unto you to which I demand your utmost attention, and on account of which I must tarry awhile in the course of this elucidation, in order to fully declare the Truth concerning a certain principle of the Law of Jehovah, which is an issue from what I have just now said in reference to the Omnipresence of Jehovah in the Microcosm.

38. "I have already shewn to you that all Microcosms have their origin and take their being, form, and substance, in the first instance from Jehovah, Father-Mother. And, as I shall hereafter have more fully to disclose to you, and as I have already hinted, ye must remember that all spheres are only peopled by the act of Generation of Male and Female, in Marriage.

39. "This Law of Generation is co-extensive with the whole of the Macrocosm. As in the planet Earth, so in all the planets of the Seven Planetary Circles, and as in the Planetary Circles, so in the Solar Circles, and as in the Solar Circles, so also in the Celestial Solar Orb; no individual Microcosms enter those Circles to live, even for a period, but enter by the process of birth in the manner of bringing to birth that naturally obtains on this planet.

40. "Therefore in Heaven itself the Angels and Elohim entered the eternal state of Microcosmic perfection by natural Generation. They did not, as the ignorant suppose, pass into Heaven by any other way, such being contrary to the Laws of Being that govern the Universe.

41. "This is a scientific fact that is capable of immediate proof by the argument of analogy. We know that Souls incarnate upon the earth, and each time they re-enter the incarnate state, do so by natural birth, resulting from gestation in the union of man and woman in marriage. By analogy, therefore, it is probable that a Soul that enters Paradise, or any of the Upper Spheres, does so by the same process as obtains on the Earth-Plane.

42. "(Ye will see, then, Brethren, how true it is, what I have on a previous occasion stated, that the Dead do not personally visit the earth from Paradise, or any Circle of the Universe, excepting those that are duly and properly qualified and developed in their conditions, and those only by the Will of Jehovah-Elohim.

43. "But be it known unto you that it forms part of the penitential and redemptive services and functions of the Saints in Paradise, during certain periods of their disciplin-

ary course, to visit the Earth-Sphere, and minister unto the Souls of mortals. Yet only do they do this after birth in Paradise, and their growth unto the age of maturity in those bright and blissful Spheres. But of all this I shall have much to say in later Discourses).

44. "It being the case that only by natural Generation and Birth do Microcosms enter the state of being in any planet, in their passage from the Cellular to the Elohist state, it therefore is the case that in Heaven itself, the Abode of Elohim, and of Jehovah, the same Law obtains.

45. "I have repeatedly discovered to you the distinction that exists between the 'Sons of Jehovah' and the 'Sons of Elohim.' The Sons of Elohim will be spoken of in a later Discourse, therefore it will suffice to say only that they are the offspring of the Adamic Race, in their final Incarnation upon the earth, prior to their entering the Kingdom of Heaven, in the Order of Elohim.

46. "The SONS OF JEHOVAH, on the other hand, are the Microcosms who, having passed through the whole course of evolution and development, and having taken the Degrees of the Square and Circle, have passed through the Six Gates of the Planetary Circles, and are brought unto the Gate of the Central Kingdom, the Solar Circles.

47. "The Sons of Jehovah are the ELOHIM, and constitute the whole Microcosmic Family of Jehovah-Ish and Maria-Isha, the Father and Mother of Elohim.

48. "Entering the Kingdom of Heaven, in the Outer Circle, the Microcosms enter upon the Elohist state in the primary Orders of Elohim, in the Kingdom of Heaven, passing from one Circle to the other, of the Seven Solar Circles, which correspond, in order, to the Seven Planetary Circles.

48. "Finally the Microcosms, having ascended the scale of development in these several Celestial Orders of Elohim, graduating unto that perfection of being and fitness of constitution—Perfection of all Perfections; they are ultimately begotten of Jehovah-Ish the Father, and Maria-Ish the

Mother, in the Supernal Throne of Jehovah-Ish and Maria-Isha, and become, by natural Generation and Birth, the Sons of Jehovah.

50. "This culmination of the progress of the Microcosms is the *Supreme Beatification*, unto which all Microcosms must eventually attain; it is that Bliss of Bliss, the infinite Glory of Being, which our Eastern Brethren do speak of in their word '*Nirvana*,' and which they describe as Absorption in the Being of God. And this it is, in the same manner as an unborn child is pre-natally absorbed in the being of its father and mother, afterwards to be born a distinct Microcosm, incarnate in the flesh.

51. "So, in precisely the same way, the Children of Jehovah-Ish and Maria-Isha are born in the sacred and most worshipful Kingdom and Household of Jehovah, in the Central Habitation of Elohim; and they only are permitted to live in the near and intimate relations to Jehovah, who are, verily and indeed, by the Laws of Nature that prevail throughout the whole Universe in perfect uniformity of operation. Born of Jehovah, the Sons and Daughters of Jehovah, inhabiting the vast Central City of Jehovah, marrying and begetting children, each in His own Habitation, and filling Heaven with Holy Beings. This is the Constitution of the *Supreme Hierarchy of Elohim*.

52. "But of this matter I shall have much further to say, in the course of my instructions, in full and complete elucidation of the whole subject.

53. "But why have I introduced this Mystery of Divine Generation at this point of my present Discourse?

54. "I have been shewing unto you the signification of the Four Living Forms that have Wings, and I said that these Wings represent the Omnipresence of Jehovah in the Universe: First, in the primal presence of Jehovah in His original offspring, the Primordial Cells of Ether, or the Elements of Vitality, which pervade the Universe in the form of translucent Cell-Substance, which we call Ether:

55. "Secondly, in all the innumerable grades of Microcosmic development, which constitute all the forms of Living Organisms, animate and inanimate, ponderable and etheric, material and immaterial, that occupy the space of the Macrocosm :

56. "Thirdly, in all the gradations of beings, in their order of evolution, from the Primal Cell to the Adamic Race :

57. "And Fourthly, all the gradations of Celestial Beings, in their Orders of development, from the Adamic Race to the Elohistie Race.

58. "Now the method by which the continuity of reproduction, and the development of Microcosms, are attained, is, as I have said, *by Generation*.

59. "Viewing the Macrocosm as Jehovah, in One Body, the perfect form and corporate Being of the Macrocosmic Person, ye will perceive the Truth and significance of that ancient form of expression, and symbol, which prevails so minutely and persistently in the ancient Egyptian and Oriental presentations of Theurgical Worship, however grossly these symbolised ideas have been perverted in both these presentations. I refer to the symbol, variously represented, that expresses the idea of cosmic conditions and relations, under the figure of the Organs of Generation, or of the Sexual Functions.

60. "Now, ye know how greatly have this sensual and licentious race of mankind abused this Sacred Symbol, and degraded Marriage and the nuptial bed into something that is counted, by this self-righteous and prurient race, a sin of moral indecency, a criminal and abhorrent offence against virtue and good morals, to speak of, or even dare to allow the thoughts to dwell upon such matters as have to do with the sexual organs and relations. Even so far has this sacred subject been degraded and profaned by false beliefs and doctrines concerning Love and Marriage, that society and religion are united in shutting and locking the doors of the most essential knowledge concerning Sexuality, Gestation,

and even of Love-Affinities, without which men and women live, marry, bring forth children, and die, in absolute darkness concerning those Laws of Affinity, Heredity, and Divine Destiny, which the truth of Sex, Love, and Marriage, divulges and makes clear.

61. "Let me here and now say that there is neither disgrace, shame, nor indecency in the devout and reverent speech and enquiry concerning these 'tabooed' subjects, made by the pure-minded, chaste, and gentle-hearted, who, for the sake of the Truth, and a proper synchrony of life with the Truth, make these matters a subject of enquiry.

62. "*The Macrocosm, in its cosmic form, is the infinite Organs of Reproduction and Generation of Jehovah-Ish and Maria-Isha.* Hence have the Ancients, who were wiser than the wisest of this generation, always symbolised the Macrocosm in such symbols as the Horse-shoe, the Interlaced Triangles,



and many other symbols, some more, and some less obviously expressing this truth, that *the Macrocosm and all the Microcosms are the Extension and Reduplication, to infinity, of the Organs of Generation and Reproduction, of Jehovah.*

63. "This being the case, Beloved Brethren, (apart from the causes for which Microcosms are incarnated and reincarnated upon this earth, which have to do with the working out of the individual Microcosm's own personal destiny in development and evolution), what is the main material and cosmic purpose of human life, in the Mind of Jehovah, the Author of our being?

64. "Remember, my Beloved Brethren, that I ask this question simply and purely in regard to the cosmic life in its true and normal conditions, and not in its present abnor-

mal and corrupt state; although even in this state the same principle obtains, only under certain limitations and restrictions, of which I shall speak in my next Discourses.

65. "What, I ask, under normal conditions, had Jehovah in His Mind and purpose, in making the Macrocosm, and, in an especial sense, in making this earth and forming man, and the lower species, upon this earth? Firstly, of course, the development and evolution of the species unto perfection.

66. "But this purpose could only be accomplished by one way, and that way must be by the contribution and the mutual co-operation of the Microcosms in fulfilling the necessary natural conditions, without which the primary purpose cannot be fulfilled. The Microcosms need a way of access into the world of incarnate beings; which can only be done by the use of the sexual functions of the pre-appointed parents of the Microcosms to be begotten into the world.

67. "Therefore the fundamental office and duty of Mankind is, under normal conditions, to perform their use, for which they are cosmically endowed, in bringing forth children unto Jehovah-Elohim. Man and woman must indubitably recognise and acknowledge their first cosmic duty and obligation to Jehovah, their Father-Mother, by becoming the fathers and mothers of the offspring of Jehovah, so that the offspring of Jehovah may be multiplied upon the earth, and the course of cosmic evolution thereby aided in its fulfilment, in one of the most essential principles and *modi operandi* of that ultimate purpose.

68. "For this reason, as it is recorded in the Scriptures, Jehovah, having formed the Adamic Race, said unto them: '*Be fruitful, and multiply, and replenish the earth.*' For the greater the population of the pure and perfect Seed of Adam, or the Sons of Elohim, the more perfect in purity, fertility, productiveness and luxuriance will the earth become, that provideth in abundance (normally conditioned) all that is necessary for the populating, sustenance, comfort, and

most perfect and advanced culture, happiness, wisdom and health of all that live and move upon the earth.

69. "Consider, then, O ye Beloved Men and Women, how ye have been duped and deluded by Devils, and by the Demon-possessed authorities, teachers, priests, lawyers, doctors, and scribes, who have promulgated and laid down such accursed doctrines as those that limit the birth of children, degrade the most Sacred Sacrament of Marriage, and vitiate with loathsome and sickly sentiment, and prurient suggestions of indecency and immorality, the most exquisite and ineffable sanctity of Love and Marriage, that the pure and innocent are made to blush with a false shame and mock virtuosity, when so much as a reference to these things is made with our lips, and when also all the natural instincts of our being call out in protest and denial against any such doctrines, customs, and conventions of religion and society as raise up false barriers of intercourse and communion between the sexes, by which latter (only) the true affinities of men and women can be determined and brought into contact.

70. "For what purpose, then, do ye now conceive that I, the Son of Jehovah, the Mediator between Jehovah and the Human Race of the Elements of Life, have come, at this time, into this world? What is one of the great and fundamental objects of my Incarnation and Life?

71. "I have come to restore Humanity to the normal conditions from which Mankind originally fell, so that, once again, the true succession of the Children of Jehovah may descend to the earth, and be reincarnated for their ultimate development in the Square and Circle.

72. "I have come to purify and purge the Human Race, by my Life-Blood, of the inherent corruption and evil that pervade all flesh, and the whole earth, to rid the world of the Demon-control, that has poured into it the rottenness and disease and death-imbuing Aura, which have vitiated, tainted and corrupted the whole constitution of the earth

and its organisms. And thereby to once again create an Holy Parentage, a Divine Family, and a pure and holy Seed, according to the nature that prevails in the Universe.

73. "And the Cross and Serpent, which I represent and preach, the Path that leadeth from the mire of this Demon-arena of bestiality and evil, to the pure and supernal Realms of Celestial Glory, is that method, and only way, by which the Microcosms shall be purified and regenerated; and the Human Family shall again become the normal parents and media of the Divine Seed, the Seed of the Microcosms that shall reincarnate, once again, in the true and normal manner.

74. "Now ye must understand that, as signified by the Six Wings of the Four Living Forms, Jehovah hath distributed Himself and circulated Himself in the Macrocosm, in all Creatures, or Microcosms, to whom He hath given Life, Form, Being, and Existence, both Male and Female. The Sex distinction appertaineth unto all Microcosms, as is symbolised in the ancient symbol of the Interlaced Triangle in the midst of the Circle, which



is but an extended hieroglyph of the simple symbol of the Square and Circle. Also, the truth that Jehovah is distributed and circulated in the Universe, from the Centre to the Circumference, or from the Initial Embryonic Cell of Primordial Light, to the Perfect Microcosm, or Elohe, is symbolised in the ancient symbol of the Alpha and Omega.



75. "Consider, then, Beloved Brethren, the high dignity and vocation of Woman, as revealed and set forth in the light of the Square and Circle. She standeth before you as the very Medium of Jehovah, our Father-Mother, by whom the Seed of Jehovah find cosmic Being and Existence;

indeed *Woman is the true Wife of Jehovah in the world, as Maria-Isha is in Heaven.*

76. "She is the pure form of Maria-Isha in the spheres of the Macrocosm, representing the extended and replicated form of Maria-Isha in the Celestial Sphere. By her the Seed and Family of Jehovah are begotten in their various graduated spheres of cosmic evolutionary Being, and ascend the Path of Development unto the Perfect Being.

77. "Without the Order of Womanhood the Macrocosm would be but a sterile, lifeless, and dark form, an opaque mass of dead substance; and Jehovah would be cast in upon Himself, unproductive and solitary, crushed within the barren atrophy of His own Being; a teeming aggregation of Cells, incapable of diffusion, or of freedom to grow and develop by the natural Laws of the Universe, which are based on the Fundamental Law of Mediation, by which organisms reproduce and mediate the Being of Jehovah, in the infinite gradations of organic evolution, by which the spheres are peopled with holy Beings, and Heaven is filled with Elohim, the Sons of Jehovah, His Companions and Consorts in eternal Union and Happiness.

78. "In every woman that liveth, in every sphere of the Universe, therefore, we see the Counterpartal and Mediatorial offices of the Eternal Woman, the Mother of the Cosmos—Maria-Isha, the Wife of Jehovah-Ish, Eternal in the Heavens. We worship and honour the Motherhood of Woman, as we worship and honour Jehovah, being the most reverential and worshipful form in which we recognise, in Woman, the Eternal Maternity of our Father-Mother, Jehovah, extended in all grades and species of Microcosms in the Macrocosm.

79. "*Woman is, to this earth, the most sacred Chalice, in which is conveyed the Oblation of the pure and eternal Elements of the Being and Life of Jehovah; and what is Marriage, but the most venerable and blessed Sacrament of the Divine Substance which conveyeth the Being of Jehovah in the personal forms in which He is manifested, repli-*

cated, and reproduced in the cosmic conditions of Microcosms new-born?

80. "The Law of Generation is the universal principle of Causation and Reproduction in the Macrocosm, producing every phenomenon in all the planets and spheres of the Universe. By this Law the Cells of Primordial Light are begotten in the cosmic spheres, and by the same Law they pass through all the stages and infinite phases of their gradual unfoldment and development, which are manifested in all the conditions into which they pass, which we see and recognise in the infinite phenomena of Force and Matter in correlation.

81. "All Beings are the Generated Thought of Jehovah, passing from His Infinite Mind, by the operation of the Law of Generation, through the Dual Sexhood of His Mind-Organisation. And every thought in the mind of every being is a generated Cell, begotten by the Law of Generation, in the Dual Sexhood of the Mind-Organisation of all Microcosms.

82. "For Thought, wherever reposing and generated, is not an impersonal, abstract, insubstantiate thing—a formless and dead Idea—it is *a Child*, a living, pulsating, radiating and dynamic Cell, of immortal being and power. It passeth from the Dual-Sexed Mind (as of Jehovah, so also of all Microcosms), and circulates itself in ever widening rings of spiral progression, as it enters and reproduces itself in the infinitude of minds it encounters and penetrates in its onward progress. So that Thought is never new, never novel, never original; it comes to each individual mind, seemingly new and original, but it has existed, in ever-rolling currents, eternally, reincarnating, and re-generating, in each successive mind it enters.

83. "In like manner, all Microcosms are the substantiate spiritualisation and materialisation of the Thought of Jehovah, and are likewise never new, never unprecedented. They are immortal, the evolved reproductions of themselves in the infinitely countless succession of transmutations

and reincarnations, unto the highest forms to which the Thought of Jehovah (originally generated and diffused in the Dual Mind-Organisation of Jehovah) are developed, in the radiating and generating spheres of the Macrocosm.

84. "When the Microcosms attain unto the cosmic evolutionary state of the Human Soul, they, according to the times of their Destiny, are absorbed in the organs of the male and female human Microcosms predestined to receive them, by the operation of the Laws of Affinity, which govern the true relations of Love and Marriage, and of the normal and proper relations of the sexes in the incarnate state.

85. "The affinity of the two sexes having found realisation, in the acts of Love and the Union of Marriage, the two sexes of the Microcosm, thereby brought into union—viz., the Soul in the female, and the Body in the male—then, in the act of conception, the male imparteth unto the female his part of the Microcosm to be born, and the woman thenceforward is the repository of the complete Microcosm, to which she, in due time, gives birth, as she giveth form and substance and chemical correlation in the formation of the re-materialised carnate shell that encloseth and functioneth for the new coming Microcosm.

86. "This being the case, in the normal times of the true and uncorrupted governances of the Square and Circle, woman attained her apotheosis; she reigned the Queen of the Earth, (without exception of any class or status-distinction) as Maria-Isha reigneth the Queen of Heaven, and of the Macrocosm.

87. "Likewise Love and Marriage were the absolutely spontaneous and unrestricted exercise of the Sacramental Functions of the sexual organs, appertaining to the male and female. The coming together of Man and Woman (each recognising the enlightened and sacred truth of their mutual and respective vocation on the earth, to be, and to replicate the two sex natures of the Body and Soul of Jehovah-Ish and Maria-Isha) was reverently and literally

regarded as the predestined fulfilment of a fundamental and hallowed duty, above all other human duties and obligations.

88. "The Love, Marriage and Conception, that precede the bringing forth of a child, were held to be the vicarious, but nevertheless literal Love, Marriage and Conception of Jehovah-Ish and Maria-Isha. For man and woman viewed themselves, not as independent units, living, loving, marrying, and bringing forth children *on their own account merely*, as being the sole agents of their own intrinsic and separate marital responsibility, nor for the mere mutual love and affection they had the one for the other, nor for the sake of raising seed unto themselves merely; but they knew that they were the Cosmic Counterpartal Forms of Jehovah-Ish and Maria-Isha, functioning in Jehovah, as the organs of Generation of Jehovah-Ish and Maria-Isha in the Cosmic Sphere; and that the *Issue of their most sacred and hallowed congenital contact, in Love and Marriage, was the Re-incarnation and Re-generation of a child of Jehovah-Ish and Maria-Isha, of whom they, as natural and incarnate parents, stood only as his earthly guardians, protectors, teachers, and proxies.*

89. "Beloved Brethren, see ye not unto what a great and momentous Mission I am sent into this world, in which all these most glorious purposes of Jehovah have been so long frustrated, marred, and hindered, and the most sacred Institutions of the Square and Circle have been cast aside as things of naught, and degraded unto the most unclean and unholy uses?

90. "For what hath been the chief purpose of Beelzebub and his Demon-hosts since the Fall of the Adamic Race? Hath it not been to poison and corrupt the Fountain of Life and Being, which hath its source and spring in Woman, and thus to establish a tainted and corrupted offspring; and, in order to prevent the restoration of a pure and holy Seed, they have defiled and vitiated mankind with their Devil-Aura, and brought evil, corruption, disease, and sin into the normality of the race, in consequence of which

it hath been hitherto impossible for the race to recover the normality which was lost in the Fall, and therefore the succession of the Divine Family upon the earth hath ceased to be brought forth, and the children of men have been the offspring of Demons, and not the children of Elohim, for the greater part, *so far as regards their earthly nativity.*

91. "Now hearken, my Beloved Brethren, and let me teach you concerning this present Age, in relation to the past and to the future, which I will briefly state unto you now, but which I shall more fully elucidate in my next series of Discourses.

92. "Ye must know then that Mankind, the offspring of an abnormal Heredity (due to the unnatural commingling of the Children of the Adamic Race, and of the Elementary-Human and Animal-Human Races, which consanguinity hath resulted in the numerous white and coloured races of this age), have been during the past generations, slowly fighting their way back unto the normal constitution that was originally lost at the Fall.

93. "Slowly hath the Higher Life struggled against the Lower, in constant ebbs and flows of heredity of good and evil. Until now, at this period, there are a vast number of Souls, incarnate, of the Ancient Adamic Period, more or less prepared by past vicissitudes, victories and defeats, in the many past incarnations, in which they have conquered inherited depravity, and slowly exhausted the Animal and Elemental-Human traits of their abnormal constitution, to respond to the call of the Cross and Serpent, which is the Way of Redemption. These are the Elect of Jehovah, those who are predestined to the Salvation and Redemption that I have come to give unto all that shall respond to the Call, and pursue the Path of the Cross and Serpent.

94. "And likewise, my Beloved Brethren, ye will understand how that, with the founding of a New People, the nucleus of the Restored Family and Hierarchy of Jehovah—an Holy People, a Royal and Divine People—incarnate upon the earth, there will follow a large propagation of

that Family, increasing in purity and the elements of the Divine Nature and Power, as they shall more and more, in the course of ensuing generations, under the Cross and Serpent, escape from the taint and corruption that is in the world.

95. "Verily I say unto you, ye that inquire in your minds what is the true method of Re-Generation for this world, know that Re-Generation cometh by Generation. This world can only be Re-Generated by the introduction of a pure and holy Seed that shall propagate and multiply upon the earth; bringing with it vast accessions of pure, holy, Divine and potent *Aura* of Jehovah, which shall replenish, purify, fertilise and strengthen the Spiritual Elements of the Earth-Matter, and revivify the decadent Fires of Jehovah that uprise in beneficent mists, bringing from the interior those essences and powers that shall cause all the thorns and briars to perish, making the desert to blossom as the rose.

96. "Likewise, with the rapid spread of the Family of Jehovah, living and practicing the Laws and Principles of the Square and Circle, the depraved races will rapidly perish; they will become extinct; and the Animal, the Animal-Human, and the Elemental-Human strains, that submerged the Race of Adam in gross animalism and depraved abnormality—the resultant from such variant and contrary consanguinity—will finally be destroyed; and the Demons will lose all the control they had gained, in the first place, by establishing the fatal correspondence of their depraved natures to their own corrupt and dark-encircling *Aura*.

97. "And first and foremost of the happy consequences of this redemption of the race, will be the restoration of Woman to her most true and rightful place in the human organisation, that of Queen of the Earth.

98. "No more will Woman be a mere chattel of Man, bought and sold as a very commodity of the money-market, and given the place that is given to any other productive

article. No more will Man abuse Woman by licentious and depraved lusts of their bodies, with no consideration for their Divine Function, nor for the issue that results from such abuse. No more will Woman be the drudge and toil-driven creature of men's needs and passions.

99. "Woman will be worshipped by Man, in Body and in Soul, and as the world comes to see in her the very symbol of their God, their Divine Maternity, they will honor and cherish her Womanhood with all the reverence and homage that they pay to their most Holy Prototype and Progenitor, Jehovah-Ish and Maria-Isha.

100. "But of this at present I have no further word to say, except to emphasise once again, and finally, that it is by the process of natural Love and Union of Marriage that the world is finally to be re-generated. And to this end it is necessary that Mankind, the Elect, shall withdraw themselves from this world of Mammon, shall purify themselves by the Cross and Serpent, and shall seek, by Holy Union and Love, unfettered by the abuses, the restrictions, and the limitations of the world, to raise seed unto Jehovah, and to effect the re-peopling of the earth by a Holy Race, who shall restore the Adamic Truths on the earth, to the final subjugation of the Demoniack Kingdom and Hierarchy, and to the re-instatement of the Hierarchy of Elohim, and of the Kingdom of Heaven upon earth.

101. "Hitherto I have spoken unto you of the representation of the Four Living Forms as of the Eternal Woman, Maria-Isha, replicated in Woman throughout the Macrocosm, and her most sacred and holy function as the Matrix of Jehovah-Ish and Maria-Isha in the Universe. In this representation she is figured especially, as I have shewn you, in the Wings with which she is covered, symbolising the All-Essence of Jehovah in His reproductive and generative capacity and function, in the Macrocosm.

102. "But, as I have shewn you, the Four Living Forms have also a second representation, as of the Man, the Eternal Male, Jehovah-Ish. For the Four Living Forms

represent the Four Natures of Jehovah, *Father and Mother*, and not only of Jehovah the Mother, or Maria-Isha.

103. "Therefore doth the same fourfold representation express the Male Organs of Generation as well as the Female Organs of Generation.

104. "You will remember that I said, in my Discourse on the Mystery of Mediation (Chapter V, para. 97) that : 'The Eyes, which cover the Four Living Forms, represent the Omniscience of Jehovah, and His Omnipotence. For the Eyes of a Microcosm are the organs of Sight and the organs of Impression. By the Eyes are received the Stimuli that correspond to the Optic Nerve, and reflect through the Light that passeth into the Eyes, the pictures and scenes upon the retina that are within the focus of the Eyes, which are re-transmitted to the Brain in indelible impressions, and are received in conscious presentations of Thought-Aura. And the Eyes of the Four Forms represent the Perfect Vision of the Four Natures of the Constitution of Jehovah, and His consequent perfect knowledge of all that pertains unto the Universe.'

105. "Also I proceeded to say (para. 98) : 'Likewise do the Eyes function as the main vehicle of the Spiritual, Psychical, and Mental Auric Force ; for although it is true that Auric Force emanates from the Four Natures of the Microcosms, through all the apertures and molecular interstices of their structures, yet the Eye is the principal organ of Auric transmission, being so constructed as to attract, concentrate, and reflect the Auric Cells of Thought, generated, condensed, and discharged from the Brain.

106. " 'Therefore the Thought of Jehovah exercises omnipotent and omniscient Force in the Universe, giving unto Him Almighty Power to perform every work that is possible of execution, according to the Immutable Laws of the Square and Circle, which govern and express all the correlations of Force and Matter, and the Principles of Motion and Energy in the Universe, which, in combination, produce all the phenomena in the Universe.

107. " 'And these Four Living Forms represent the infinite attributes and functions of the Person of Jehovah, Father-Mother, in Eternal Energy, in the generation, reproduction, evolution, and sustenance of His offspring, the Microcosms which proceed from Him, eternally, in the Embryonic Cells of Primordial Light.'

108. "I have said that the Four Living Forms represent the Four Natures of Jehovah, Father-Mother, as also the Organs of Generation, Perception, and Sensation. Now when ye consider that the Elements of Vitality, mediated by the Organs of Perception and Sensation, are the same in Substance and Force as the Elements that are mediated by the Organs of Generation, ye will perceive that the one includes the other.

109. "For what is a Microcosm but a substantiated Thought of Jehovah, brought to Cosmic conditions by the process of Generation. And what is Thought, but the Cellular presentment of a Microcosm in the Brain, before and after it receives substantiated Thought in the womb of the Woman?

110. "And herein I shew you a great and wonderful Mystery, the elucidation of which unfolds the particular relations and differentiation that exist between Man and Woman. The knowledge of this Mystery will assist you in the great problem that Mankind has failed to solve, which is, the secret of the determination, of the sex, of the Children of Men.

111. "Understand, then, that the Eyes which cover the Four Living Forms represent these Four Living Forms specifically in their Male sex. But in this I would remind you that all mankind—Men and Women—are truly speaking both Male and Female in certain of their attributes, and the actual sex-differentiation enters only in regard to the cosmic state.

112. "Now the Eyes of a Microcosm are the organs of reception and perceptivity, and the organs of energy and

transmission. That is to say, that the Eyes represent the instruments by which the Thought-Presentations of Jehovah are conveyed to the Brain; and by which the Thought-Aura of Jehovah in the Brain are transmitted to other Microcosms.

113. "Let me elucidate this further. You will know that, in this Vision of the Four Living Forms, they are covered with Eyes, within and without, by which it is seen that the Four Living Forms are, as it were, *all Eyes*. That means then that the organs of perception, sensation, energy and transmission are all over the Microcosms.

114. "Therefore, throughout the Microcosm, there is the capacity of receiving and giving forth of thought, of generating thought, of reproducing thought. Now ye know that *Thought* is never a mere mechanical operation of word-painting. It issues in some forms in word-painting, but its origination is independent of all language.

115. "A thought enters the sensory or perceptive organs as a *Picture*, and not as Words. The deepest, noblest, and loftiest of human brain conceptions are Pictures of the Mind, and irreducible to any delineation of language. We see the whole thought, unfolded in the vast tablets of our Brains, and Oh, how we struggle to clothe that picture in suitable words! And Oh, how we fail!

116. "We enquire not *how* that thought originated, or by what process it framed itself in our brain-organisation. We are lost in the sublimity of the picture-representation of a complete conception, for which words are futile.

117. "In early days, language was a *succession of pictures*; and to-day, the finest conceptions of mind have been depicted in works of Art, in Paintings, and in beautiful imagery, which conceptions would have been lost to us if stored only in words.

118. "And believe me, Beloved Brethren, when I say, that all *Production* is the fruit of Art, a deeper and more mysterious Art than its material counterpart on the earth.

119. "The Artist is the *Male*, in the case of natural Gen-

eration; though the Artist is the Male and Female in the case of Mental, Psychical and Spiritual Generation.

120. "Only on the Physical Plane is the Microcosm Male or Female, in separate organism.

121. "The art of which I am speaking is the art of production in the Generation of Microcosms. The Male is the Artist, because it is he that hath the faculty of reproduction, and not the Female, except as acting in concert with the Male. The Male decides the issue of his art. It is in his Brain that the form of the Microcosm is decided.

122. "The Male is the camera that reflects the Thought of Jehovah, in the re-production of a Microcosm. The Microcosm, divided in its being, between a Male and a Female Microcosm, enters the Male, in his Mind and Body Natures, is absorbed in the Male; and until that part of the Microcosm is passed into the Female, that holdeth the Soul and Spirit Natures, the Microcosm is not united, nor is it capable of birth and incarnation.

123. "And it is by the control of the Eyes of the Male, exercised by Jehovah-Elohim, that the Sex is decided.

124. "Sexhood cannot be chosen by the voluntary will of a parent. It is decided for him, and it is determined and accomplished by the Power, or Will-Force, of Jehovah, imparted through the perceptive and sensory faculties of the man, represented by the Eyes that cover the Four Living Forms, within and without.

125. "Observe what I mean, Beloved Brethren, in what I have just said. I say unto you that *all the Nerves* are Eyes, and that all the Four Natures of the Microcosm are as full of Eyes as a body is full of Nerves. What is the Eye, the visual organ? It is simply a congeries of Cell-Nerves, set in a particular combination, by which scenes are focussed and reflected on the retina, which retina is but an extension of the Optic Nerve, by which the thoughts reflected are caught for transmission to the Brain.

126. "And so are all the Nerves of the whole Body the same. They are Eyes, or certain congeries of Cell-Nerves,

set in all varieties of combinations, for the purpose of conveying sensation, or sensible thought, to the Brain. Visual thought, mental thought, and sensation, or physical thought, are the same in different forms.

127. "And what is every production of thought but a substantiate form of thought? Every picture, every sculpture, every word sentence, every verbal, audible, or telepathically communicated suggestion, or idea, is a substantiated thought, generated in the Brain, and brought to birth by the Nervous System, according to the original conception first conceived, by Male and Female Gestation in the Brain-Organisation.

128. "And this same Principle of generation and reproduction obtains in the conception, generation, and birth of every reincarnated Microcosm on the earth. It is the work of the Divine Art of Production, by which the Images of Jehovah, reflected in the sub-conscious, or Soul-Brain, of the Male, are reproduced in the womb of the Female, are brought to fruition and fulfilment in the childbirth of the woman, and are exhibited in the form of the Child-Microcosm then brought to birth.

129. "Remember this also, my Beloved Brethren, that the sexhood of an incarnate Microcosm is not by any means to be considered as the determinate and actual sexhood of that Microcosm. Sexhood in the incarnate existence is purely a matter of Destiny, or of Divine Expediency.

130. "A Microcosm, during the period of its *Æonial* long course of transmigrations, transmutations, and reincarnations, (itself eternally dual-sexed) enters the cosmic and incarnate states in innumerable variations of sex. At one incarnation it is Male, at another it is Female; purely according to those Secret Laws of Pre-Destiny which govern the evolution and incarnations of Microcosms.

131. "It will be seen, from what I have said, that the Four Living Forms represent not only Maria-Isha in the Macrocosm, and the Female, or Woman, functioning according to her Sex, in the Macrocosm, reproducing

the Macrocosmic species—the offspring of Jehovah—in their various orders of nature and evolution; but also they represent Jehovah-Ish, in the Macrocosm, and the Male, or Man, functioning according to his sex, reproducing, in co-operation with the Woman, the Macrocosmic species—the offspring of Jehovah.

132. “Man is Jehovah-Ish, and Woman is Maria-Isha, in the extended form in which Jehovah-Ish and Maria-Isha are manifested in the Macrocosm. Both are the Sacred Chalice, or Vehicles, of the Elements of Vitality which come forth originally from the Person of Jehovah.

133. “They are also the functioning Organs of Jehovah in the Macrocosm, for the Manifestation of Himself in the Microcosms that are eternally produced by Jehovah, and are eternally reproduced, in their innumerable gradations of evolution and development, unto the Perfect Microcosm, which is arrived at when the Microcosms attain unto the Order of Elohim.

134. “And both Man and Woman are in the Macrocosm for the purpose, among other functions, of continuing the eternal succession of generated beings by means of the natural organs of reproduction.

135. “But not only so, Man and Woman are in the Macrocosm also for the purpose of their development, the fulfilment of their own Destiny, the attainment of their own perfection. And thus are men and women indebted always to their parents, in that through them they, in each reincarnation, are given incarnate existence for the purpose of their Destiny. Unto their parents they owe all that they are, cosmically, in their present incarnation.

136. “Therefore should the children honour their parents, their fathers and their mothers, who gave them of their carnate substance, and the sustenance of their natures in their infancy. For their fathers and mothers are unto them as Jehovah, their Eternal Father and Mother, and the conduct of children unto their parents should be with the same respect and duty as unto Jehovah, whom they represent

unto them, and of whom they are the present natural and cosmic representations and proxies.

137. "Likewise, it should be remembered that all Microcosms, represented in the Macrocosm by the Eyes of the Four Living Forms, possess those faculties and powers, in their own beings, which are possessed by Jehovah Himself, of whom the Four Living Forms are the first and primary representation.

138. "These Eyes represent all the Nerve-Organs of Perception, Sensation, Receptivity, Energy and Transmission. Mankind, under normal conditions, are the very counterparts and replications of Jehovah, in all His attributes, by the Mediation of His all-pervading Thought-Aura, which are the Basic Force and Elemental origin of all Activity and Energy in all Microcosms.

139. "This fact was perfectly illustrated in the Adamic Race, of whom the present human race are the fallen descendants. They were, in perfection, as incarnate Microcosms, the reflectors and perfect manifestations of the Thought, or Mind, of Jehovah.

140. "Unless stultified and obscured by sin and corruption, the Mind of Jehovah, the Wisdom of Jehovah, the Omniscience of Jehovah, are open and fully revealed unto the Soul of man. He can know all things; he hath no need of any man to be his teacher; he is taught of Jehovah-Elohim; he knoweth by intuition and inspiration all that Jehovah Himself knoweth, and such knowledge is past all understanding.

141. "And this brings me, Beloved Brethren, to the last word of this Discourse. Ye will remember that I have spoken of the Four Living Forms as '*Holy Spirit.*' The Four Living Forms, being the *Media* by which the Elements of Primordial Light, the Cells of Light, pass from the Father into the Macrocosm, through the First Mediatorial Agency of the Son of Jehovah, those currents of Force, Energy, and Thought, from which all forms of Life, Being, Matter and Force are created, are what hath been denominated the

Holy Spirit, and the Four Living Forms are the true representation of the Holy Spirit, being the Woman, the most Holy Wife of Jehovah—Maria-Isha.

142. "From Maria-Isha, then, do the Wisdom and Power of Jehovah, Ish and Isha, pass through the several Mediatorial Circles, enter into the wider space of the Universe, pervade the Ether-filled Macrocosm, and constitute the Energy that secretly and potently setteth in motion all the vast aggregation of Microcosmic Units.

143. "The Wisdom and Power of Jehovah are one and the same; they are the Cells of Thought-Aura, the Principle of Eternal Life and Being: the Positive and Negative Poles of Cosmic Attraction and Repulsion, which are the Basic Cause of all Motion and Energy, of all Matter and Force.

144. "The Holy Spirit descendeth upon all spheres of the Universe, through the various Mediatorial Channels and Vehicles.

145. "First, through Jesus Christos, the Eternal and Cosmic Son of Jehovah, who is eternally in the bosom of the Father, and Cosmically and Counterpartally on the Throne of Glory with the Father, but, at this time, is incarnate in the flesh upon the earth.

146. "Secondly, through the Seven Luminaries, of whom I shall have many words to say, in a future Series of Discourses, which will elucidate unto you the vast and momentous problem of the Planetary and Sidereal Systems in relation to the Macrocosm and all Microcosms.

147. "Thirdly, through the Twenty-Four Æons, of whom I shall have also much to say, elucidating the Truth containing the Cosmogony of the Zodiacal Signs and Quarters, and the Correlations of the Solar Systems in connection with the Planetary Spheres, the Macrocosm, and the Microcosms.

148. "Then the Holy Spirit passeth through many Transmutations, as I have already shewn unto you in my past Discourses, their potency being gradually modified and

reduced, and conformed to the particular Beings unto whom they are directed on the Macrocosm.

149. "Finally, entering as the Thought-Aura of the Angelic and Paradisaical Beings that compose the Shekinah of each Sphere—and particularly of our own Earth-Sphere—they are poured down upon the sphere, in vast clouds of Aura, of various forms and conditions, constituting the *Life of the World*, and the cohering, sustaining, vitalising and illuminating Force of all Microcosms.

150. "Beloved Brethren, I have now concluded my last Discourse of the present Series. Ye have hearkened diligently unto me, throughout this long period of Instructions. Ye are now free to depart unto your homes and avocations, until I call you, a second time, to follow me again into the Wilderness for a further Course of Instructions."

END OF VOLUME I.

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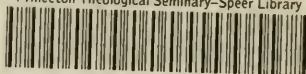
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